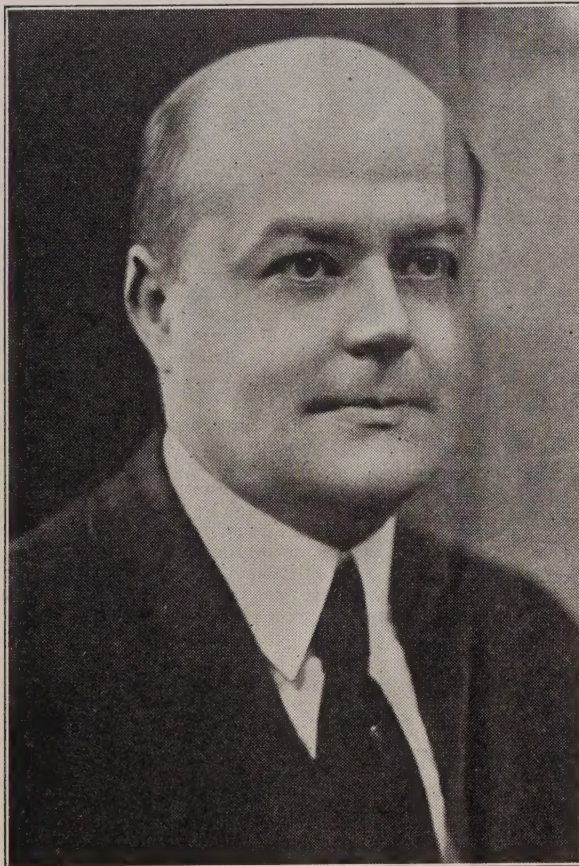
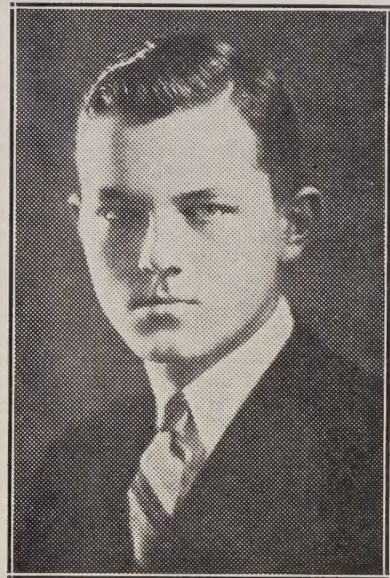


REFORMED CHURCH MESSENGER



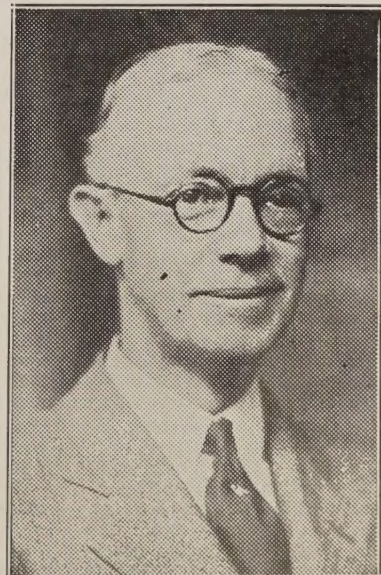
The Rev. Robert A. Bausch, of Trinity Church, Pottsville, Pa., the genial President of this year's Spiritual Conference, which meets at F. and M. Academy, Lancaster, July 27-31, and to which he bids you welcome.

The beautiful and convenient new edifice of St. Luke's Union Church, Shoemakersville, Pa., the Rev. John K. Stoudt, pastor, dedicated June 21.



Above: The Rev. George A. Creitz, pastor First Church, Easton, Pa.

Below: Charles K. Weaver, Superintendent since 1916 of Church School of First Church, Easton, Pa., which celebrated its 101st Anniversary on June 7.



PHILADELPHIA, JUNE 25, 1931

ONE BOOK A WEEK

FUNDAMENTALISM IN AMERICA

I have traveled up and down America and have followed the doings of the Churches rather closely for years, but I never realized how widespread and active Fundamentalism is and how many movements based upon it have come and gone until I read Prof. Stewart G. Cole's "The History of Fundamentalism," recently published by Richard R. Smith, Inc. It is a most astounding book and one which fills one with wonder at the extent of the Fundamentalist movement. It is something to be reckoned with. It has a vast following. It is energetic and determined. It is generally actuated by a real fear that liberal theology, the growth of science and the new culture will undermine the faith and leave us with an emasculated Christianity, if any real Christianity at all, as historically conceived. And one has sometimes to confess that the fear is not altogether groundless. When science becomes materialistic; when education becomes purely secular; when liberalism in theology becomes mere humanism, one cannot wonder that those who are jealous and zealous for the faith become fearful. An extremity generally produces an opposite extremity; an extreme and unwarranted modernism will call into being an extreme and bigoted reaction. We have in America today much modernism that has run wild and at the same time a fundamentalism that is equally wild. Between the two the Church is greatly troubled and hampered in its work of Christian nurture and evangelism.

Prof. Cole has revealed to us in his startling 350 pages the extreme to which fundamentalism has gone. He begins by showing the cause of this, namely, the impact of secularism upon Christianity—the industrialization of society; the appeals of modern science; the challenge of state education; the aftermath of the war; the changing ideals of Church and society; the conflict of Christian cultures; the

growth of liberal Christianity. Then he shows us the forms which conservative reaction has taken to all this: Bible and Prophetic Conferences all over the country; The Promotion of Professional Evangelism of the most orthodox type; The Founding of Orthodox Schools; Programs of Tractarian Propaganda and the Recrudescence of Polemical Preaching. (With the help of two wealthy laymen in California, the Stewart Brothers, twelve volumes called "The Fundamentals," have been distributed in thousands all over the country.)

In Part II Prof. Cole traces the conflict within the various denominations—the Northern Baptist Convention; The Presbyterian Church; the Disciples Denomination; the Methodist Episcopal Church, the Protestant Episcopal Church, and in the mission fields of all of these communions. Two of these denominations have almost been rent in twain by the controversies, although, happily, the situation has been somewhat composed and there is a lull in the controversies just now. But there are many Fundamentalists who are not at all satisfied with the conditions as they are and will not long be satisfied with any peace that savours of compromise with Modernism.

In Part III Prof. Cole returns to the survey in detail of the various Fundamentalist movements which have sprung up all over the country and this is perhaps the most interesting, as it is the most exciting part of the book. Their number is legion and they have assumed all manner of forms. When one movement died because of lack of support, or conflict and jealousies within, or because it had done its work, another immediately arose to take its place. Fundamentalism has generally laid great stress on prophecy and the second coming of Christ. The result was great numbers of prophetic conferences which attracted great multitudes. In 1914 "The Victorious Life Testimony" came in-

to being. Then came "The Christian Fundamental League." Meantime the country was flooded with Reactionary Religious Literature. Then the Fundamentalists turned their attention to the Theological Seminaries. They mistrusted them and began founding Bible Schools where most of the subjects taught in the seminaries were neglected and the attention turned wholly to training students in the inerrant Bible and Fundamentalist interpretation of it. Hundreds of boys were thus trained, boys with no cultural background, and sent out in all directions. In addition, lists of safe colleges were issued and some new colleges actually founded.

Then the attention was suddenly turned from the attack upon modern Biblical scholarship to the attack upon Evolution. "The Anti-Evolution League" came into being, followed by the "Bryan Bible League." The scientists who still clung to the anti-evolution theory of creation—and there were several—were banded together and set to work. A Research Science Bureau was founded to ferret out the mistakes of the evolutionists and instruct the people in true science. Then came "The Bible Crusaders" and "The Supreme Kingdom." Some of these movements came to naught because of the character of their leaders. The last movement was "The World's Christian Fundamentals' Association." It has held many conferences all over the country but at present seems somewhat inactive.

I cannot take any more space, but I would advise all ministers to read this book—especially ministers in New England and the East, where the Fundamentalist movement has never got a very strong foothold. You just simply do not realize what a determined fight for the old Gospel, the old Theology, the old Bible and the old Science is going on in this country until you have read it.

Frederick Lynch.

History of Fundamentalism

By Stewart G. Cole

New York: Richard R. Smith, Inc.

Reviewed by J. A. MacCALLUM

The initial question which this book raises in the mind of the critical reader is, whether it was worth while for a man of such rare literary talent as Dr. Cole undoubtedly possesses to spend the time and energy essential to its creation. Fundamentalism is not at present a living issue. Bryan is dead, and even if he were alive it is doubtful whether he would have any considerable hearing, a brief six years after, so fickle is human attention. The centre of gravity in the religious consciousness of the time has shifted, bringing its interest to a focus upon other issues such as birth control, marriage and divorce, the distribution of wealth, and various practical problems of similar nature. Certainly none of the Churches is threatened with theological fission while all of them are faced with the far greater menace of a gradual and progressive dissolution. Every observer and interpreter of social trends, who is half awake, sees that the love of pleasure, skepticism as to the existence of any ultimate standards, cynicism, and indifference, are the real foes of religion whether individual or organized, and that

these enemies are powerful both within and without the Church, making the combat against them immeasurably difficult.

Yet it is only just to say at the outset that any such misgiving regarding the value of this work is unfounded. From a purely literary point of view the writer has performed a *tour de force* finding his materials in the ephemera of the last few years, the proceedings of belated and militant ecclesiastical groups, fugitive articles from the daily and religious press, the declarations of ecclesiastical assemblies and conferences, and even the individual utterances of religious leaders, many of whom were of only local influence and reputation.

His artistry is revealed in the skill with which he has woven these facts together so that what on first blush would promise to be dull and heavy reading is found to be full of interest and movement. This would not have been possible were it not for the fact that Dr. Cole came to his task equipped with wide historical knowledge and a thorough understanding of the Protestant mind, together with an acute and sym-

thetic insight which has enabled him to grasp and appraise the meaning of the reactions and cross currents in the opinion of the last two decades of American life.

In view of what has been said, it is not surprising that the index looks like an exhaustive roster of the militant conservative Church leaders of present day America. Whether it be the Presbyterians, Macartney, Machen, and Matthews, the Baptists, Haldeman, Massee, Norris, and Riley, or the more dignified but equally obscure Bishop Manning, of the Protestant Episcopal Church, something of what they have said or done is sure to appear somewhere in these chapters. Since the author is dealing with the contemporary scene one omission may be noted, for which the present reviewer is unable to account in so comprehensive a treatment of the subject. This is the absence of the name of Bishop Cannon, whose interest, it is true, is political rather than theological, but whose bitterness toward the Roman Catholicism of Governor Smith must have been distilled from the ferment of the tropical theologi-

(Continued on page 23)

VOL. CIV, No. 30

PHILADELPHIA, PA., JUNE 25, 1931

Whole Number 5227

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

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SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

ARE YOU UNEMPLOYED?

Not all the unemployed are walking the streets or standing in the bread line. Many more are well-dressed and fare sumptuously every day—and night. They are unemployed in a different sense: *they are not at work at the task of saving their souls.* They are on vacation, or have definitely discharged themselves from the best paying job the world affords, and they have turned their backs on the Employer Who is always raising wages, and never discharges a faithful servant even in old age. "Even down to your old age I am He; and even to hoar hairs will I carry you."

Within the Church, too, the unemployed are to be found: Sunday School teachers who have lost their vision, elders and deacons who have forgotten their vows, pastors with fainting hearts and withered hands, and the rank and file of the membership unconcernedly idle before the tasks of Christian discipleship. No one has discharged these unemployed—they handed in their resignations of their own accord.

In the market-place we see the throngs of idlers and we ask: "Why stand ye here all the day idle?" And for answer we receive the standard reply of economic necessity for ten thousand years: "No man hath hired us." While at the very same moment our Lord says: "Behold the fields white unto the harvest; the harvest is plenteous, but the laborers are few."

Unemployment everywhere and so much work to be done—the sick to be visited, the broken-hearted to be consoled, the prisoners and captives to be visited, paroled, and befriended, the young to be instructed, the wayward to be guided, the broken to be Samaritaned. A hundred (or more) candidates for a metropolitan pulpit, but no one to take two-gun Crowley by the hand and lead him to penitence instead of to the penitentiary!

For a man to save his own soul were a task of no mean size in these troubled days, and when we lift up our eyes to the larger fields we are staggered to note the immensity of the harvests to be reaped and the multitude of workers required. What a vast, unending task: the establishment of international justice and peace, the abolition of poverty, the conquest of disease, the elimination of delinquency, the care of the helpless. And not the least effective way to

save one's own soul is to invest one's life in these larger enterprises.

The Father worketh—and the Son—and the Spirit—let us be "workers together with God!"

—ADDISON H. GROFF.

* * *

THE IMPREGNABLE ROCK

That stalwart leader in the good fight of faith, Dr. John R. Mott, in his Commencement address to the graduates of the Biblical Seminary, New York, put a basic truth in this striking way: "*We must remind people that nothing has happened that has invalidated any claim Christ ever made.*" Just so. Change has followed change, discovery treads upon the heels of discovery, the map of the world is drastically altered over night, so rapid and multitudinous the transformations that millions are confused and bewildered. But in the midst of it all there is One Who is the same yesterday and today and forever. His words are clothed in the immortality of truth, invincible and immutable. His claims are "yea and amen." Verily, nothing has happened in the onward march of history, in the transmutations of science or philosophy, in all the marvels and mysteries of the human scene—nothing has happened or can happen to invalidate a single claim of our all-sufficient and conquering Lord. Pessimism cannot paralyze us, despair cannot overcome us, in the face of that unfaltering assurance. Such great convictions are the hope of mankind.

* * *

THE WAY TO DO IT

There are those who tell us that Synodical actions mean nothing, that pastors and elders go back from the meetings to forget the resolutions more or less solemnly taken, and that the aforementioned actions are, therefore, hardly worth the paper on which they are printed. This is a cynical view which we confess too often receives justification through the indifference of some of those entrusted with the work of the Church.

But fortunately there are cases which prove the opposite and bring encouragement to all who are trying faithfully to "carry on." There are pastors and elders who go back from the meetings of Synod with an earnest purpose to present the good causes of the Church and the urgent needs

of the hour, in such a way as to enlist in the fullest possible measure the co-operation of the Charge they represent.

Here, for example, is a letter just received from one of the most active pastors in the Eastern Synod: "This evening was the opportune time for our Consistory to strike—and it struck hard. Our delegate elder presented a splendid report of the meeting of Synod and in connection with his report made reference to the importance of observing MESSENGER Day on Dec. 13. That opened the way for me to make my appeal to the Consistory and the following was unanimously adopted: 'Resolved, That this congregation observe MESSENGER Day on Dec. 13, with a representative of the Church paper to speak, and that a thorough canvass of the congregation be made during that week.' The Consistory will challenge the Sunday School Association to subscribe for each teacher of the Church School. We further decided to challenge some of our younger folks to sell the MESSENGER each week to such as may not subscribe for a year. Will you send copies of the MESSENGER to such members as we may designate, for several weeks before the canvass is made? Rest assured that our congregation will support this movement most loyally, and I am happy indeed to convey this good news to you."

That, of course, seems to us *just about the right way to do it!* Begin planning for it at the beginning of the fall season, and don't make it an after-thought.

* * *

GETTING CLOSE TO THE PEOPLE

Several reactions have already come to us, inspired by last week's editorial on "Impersonality," which closed with the injunction: "*By all means get closer to the people, to each one of them.*" In all of these, it is admitted that there is too wide a chasm today between the pulpit and the pew, and that if possible it must be bridged. But to a good many the effort seems rather hopeless, a utopian dream which cannot be clothed with reality.

"I could get reasonably close to my people when I had a small congregation, but how can it be done when one has the pastoral oversight of several thousand or even of one thousand souls?" This query of a friend is pertinent, to be sure. And obviously the answer is that it is much more difficult, but not altogether impossible, if a congregation is *systematically divided into groups*, and a devoted helper made responsible for each group. A modification of the "Big Brother" plan has been successfully used in stimulating the essential "personal" interest, so that not a single member of the parish can reasonably feel and say: "No man cares for my soul." As children of God we do not want to feel that we are too insignificant for our Heavenly Father's love and care, simply because He has so many in His great family. We know of a large parish in which one very humble member recently said of his pastor: "He seems to know every one of us; and somehow when he speaks to me, I feel as if *my* welfare came first with him. Moreover, I have heard others express the same feeling." That surely is the mark of a great pastoral heart, if a minister can make the members of his flock feel that he is personally concerned in the welfare and the peculiar needs of each one. It is said of the Good Shepherd: "He calleth His own sheep by name and leadeth them out." (In this connection we call attention to the testimony in this issue of a veteran, a man whose varied experience gives special force to his conviction on the urgency of faithful pastoral work.)

Another friend agrees heartily with "the theory of this attitude," but says we are living in a day when "*people simply won't let you get close to them.*" And he adds that "the less they see of the minister outside of the Church, the better it suits them." Of course, this may be true of some—we could only guess at the percentage. We know full well of the "layers of inaccessibility" with which some folks surround themselves in order to keep away the prophets of God or anyone who would remind them of their obligations to God and man. It is this disposition which keeps some away from the sanctuary and prevents them from reading a Church paper. They do not want to come face to face with duty; they prefer to forget life's most profound and sacred realities and to exist in a fool's paradise.

However, there remain a surprisingly large number who are not in that mood of aloofness, but who yearn for some spiritual guidance, or at least for some comfort or solace in bearing life's burdens and fulfilling its duties. Moreover, the very class referred to by our friend is in desperate need of help, even though such help is not appreciated or welcome. Sometimes it has been a means of grace when a pastor, like his Master, has stood at the door and knocked. That door may not have been opened—at any rate, not the first time or the second—but conscience was aroused by that knock on the door, and there have been times when it sounded an irresistible challenge to an unwilling heart: "*The Master is come and calleth for thee!*"

* * *

A REAL OPPORTUNITY

There are good folks always on the lookout for a chance to do something helpful and kind. We have been wishing that we might have the privilege of showing to such folks some of the recent letters we have received from MESSENGER subscribers who "cannot bear to part with the Church paper they have loved and appreciated through the years," but which, under the present cloud of depression, they feel they can no longer afford to take. There are cases of real pathos which deeply move us and we cannot help wishing that we had a much larger fund available, upon which we might draw, in order to tide such subscribers over temporary periods of distress.

It is true that there are some folks who, as soon as comparative hard times appear, begin to economize by first cutting off the Church paper. But we are thankful that there are others who view that as *absolutely a last resort*. It is a great encouragement to hear from those who have made great sacrifices to keep their homes running and to educate their children, but who write and tell us that they "just can't bring themselves to give up the MESSENGER, because it means so much to them." Such letters are a benediction to us and spur us on to do our best.

* * *

THE BUSY PASTOR

The pastor of today is a very busy man. Time was when, aside from the labor involved in study and preaching and making a few pastoral calls, the average minister had considerable leisure, at least some time at his command. But that happy(?) day has gone by, and the minister who is devoted to his work finds it difficult to set aside a moment in which he can do absolutely as he pleases. It is quite unnecessary to name his many essential tasks that call to him insistently for attention; we all know what they are and how inexorable are their demands upon his time and strength.

It is scarcely to be wondered at that many a pastor, in considering these manifold labors that seem nowadays to be so necessary, should question whether it would not be wise to devote much less time, or indeed no time at all, to the making of pastoral calls. Would it not be wiser, he may ask himself, for me to give the time and labor thus employed to other phases of the work that are more important?

In reply to this question it may be said, and said with emphasis, that it is doubtful whether any phase of ministerial service is of more importance than that of faithful, sympathetic, painstaking pastoral visitation. This is no plea for the making of merely social calls, for idling in easy chairs, for foolish gossip, but for sincere, patient, friendly endeavor to find out the needs of one's parishioners, together with an earnest effort to supply such spiritual help as is possible; for such labor as this, even though it may be expended in pastoral visitation, the busy pastor may and should find time and strength.

"Listening in" over the radio a few weeks since, the Rev. Dr. Cadman was heard to say that he found time and strength for this most important phase of his ministerial service. He regarded it as essential. As is well known, Dr. Cadman is pastor of a great Church, with a membership of more than three thousand, and there are presumably half as many families in his parish, but Dr. Cadman, in spite

of the multiplied cares and labors that are heaped upon him in and outside of the parish, finds the time to enter these numerous homes and make personal contacts with thousands of his parishioners; and he finds these labors rewarding and essential.

The attention of the writer of these notes was directed recently to some statements made by another great pastor whose Church is located a little outside of Chicago. This Church is not so large as Dr. Cadman's but it numbers well over a thousand members. A younger minister had spoken of pastoral calling as a "lost art"; and here is this pastor's reaction to such a foolish notion: "I am behind in my pastoral calling. An exceptional volume of illness in the parish, frequency of funerals, and denominational duties outside the parish, have taken an unusual toll of my time. . . . I take pastoral calling seriously and happily. I plan to make at least one visit to every home in the parish each year—a matter of 600 calls. I plan to go frequently to those that are sick or in trouble, and that means several calls each week. . . . Some pastors have given it (pastoral calling) up as an impossible and futile business, and speak slightly of 'ringing door-bells.' I cannot understand their point of view. How can a man be the pastor of a parish if he does not know the people? How can he know the people if he does not have a chance, now and then, to sit down and visit with them?"

Here is a busy pastor who averages a dozen calls a week throughout the year, besides numerous visits to the sick and newcomers to the parish; and he regards it as a *necessary part of his work*. The writer of these notes finds himself in perfect accord with these two great pastors. He doubts whether one can be a successful minister who can go on with increasing power for many years in the one parish, if he is so unwise as to regard pastoral visitation as a "lost art," and accordingly gives up the practice. Moreover, pastoral visitation *reacts with amazing helpfulness* upon the work of the minister in study and pulpit; but that is another story.

—R.

* * *

"MEN AND MISSIONS" SUNDAY

Sunday, November 15, 1931, will, it is hoped, be a real letter day in our Churches. It is designed to mark the celebration of the 25th anniversary of the founding of the Laymen's Missionary Movement and the 125th anniversary of the famous Hay-stack Prayer Meeting at Williams College which is generally looked upon as the beginning of American Protestant interest in missions. A number of leading denominations have already, by official action, written this anniversary into their program for the year, and we have no doubt our own Church will co-operate in interdenominational plans for making this anniversary a memorable one and encourage all our congregations to plan some suitable celebrations which will include not only missionary sermons by pastors, but brief addresses by laymen, a missionary theme in Church School groups for men, and if feasible an interdenominational mass meeting of the men in each of the larger towns and cities of the nation. Any desired information on this subject can be secured from the Laymen's Missionary Movement, 19 South LaSalle St., Chicago, Ill. As this comes so close to the heart of all our work, let us plan to make "Men and Missions Sunday" more than an observance; let us make it a real means of grace.

* * *

QUACKS

In his recent Indiana address, President Hoover referred to the "patent medicines" from across the sea which are being recommended to cure our economic ills. It must be admitted, however, that not all the quack doctors live across the sea. We have quite a number of them here under the American flag, and some of them control influential organs of public opinion. The MESSENGER has repeatedly referred to the danger to our republic which is inherent in the fact that so many newspapers and magazines are coming under the control of a few men. And these few, it is to be feared, are not always best fitted for such responsibility.

Dr. Albert Parker Fitch, New York clergyman, told the

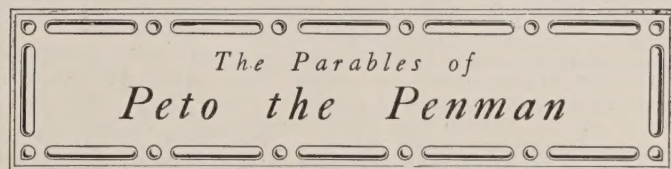
graduating class of Lawrenceville School that they are about to enter a "leaderless" world. "At this time when the world is in greatest need of leaders," he said, "it has no leaders." Mr. Arthur Brisbane agrees that the statement of Dr. Fitch is true of this country and several others, but not of the whole world. "Russia has a leader in Stalin," he says, "who knows where he is going." And he mentioned Mussolini and Kemal Pasha as others who lead by the power of will and dictatorship. But in America, he laments, we have no leaders.

It must be said, however, that some of these who pose as leaders are proposing very curious methods of curing our economic ills. Mr. William Randolph Hearst, for example, attributes our present business depression in considerable measure to the government's loss of income from the "impossible and unenforceable Volstead Law." Losing sight of the fact that the depression is world wide and has even more seriously afflicted some countries where the Volstead Law is of no effect, Mr. Hearst says: "If the government desires further to increase its income, let it end this folly of Prohibition which does not prohibit, and substitute government control of the manufacture and distribution of alcoholic beverages, and so secure for itself, on the basis of the figures of Canada's excise tax, an additional income of a billion dollars a year." Mr. Paul Block, who also owns a "block" of newspapers which do his bidding, contributes an editorial in his own papers and spends good money to have this editorial published in a good many other leading journals, in order to express his agreement with Mr. Hearst. "Five billion dollars worth of bonds could easily be sold by the Government for immediate additional public works," he says, "which would give employment to those unemployed and help bring back prosperity almost over night; and in five years' time this money could be paid back by the Government through its legal collection of an excise tax on alcoholic beverages." What an intelligent and high-minded prescription from "Doctors" Hearst and Block!

Add to the list of quack doctors Mayor Cermak, who celebrated Flag Day in Chicago by imitating his predecessor in the art of foolish talk, telling 50,000 German-Americans: "There is one thing alone responsible for the financial affairs of the city as they now stand—that is Prohibition. There is one way to bring back prosperity—that is to legalize beer and wines."

"America, let us awake!"—so cries Mr. Block. "*America, let us stay awake!*"—we reply in answer to these would-be leaders. For "when the blind lead the blind, both shall fall into the ditch."

* * *



THE PARABLE OF THE EASTERN COETUS

It used to be a Fall meeting of the Synod; now it's the glad Springtime and the gathering of the ecclesiastical clans. It used to be a delegated body; now it's a general convention and the attendance approaches the point where a Church of cathedral size alone can accommodate the "Brethren". It used to bring together the delegates for the week-end—most of the clergy carrying long black coats in their grips for Sunday preaching in city pulpits; now we preach at home and start the sessions on the evening of Blue Monday. It used to take a day to get started; now a Blue Book as big as an automobile blue book outlines the technique of procedure. Many reports are not read at the meeting because we are expected to believe that all the pastors and elders have faithfully studied the Blue Book in advance. The only time that is really lost—now—is the five minutes devoted to nominating and electing a President and the fifteen minutes given to listening to the felicitations from the Pastor Loci and the greetings from the Lord Mayor of the convention city or some other High Functionary. Synod used to take itself very seriously and long and

sometimes stormy were the sessions of standing, permanent, and special committees. Now reports are often more concise than persuasive and end with the least possible number of recommendations, so that they may be adopted "as a whole" and, behold—"the order of the day has arrived." The machinery of motion moves along so smoothly that no one hears even a little screech of unoled bearings. O, thou god of Efficiency, thou who hast devised the Time Clock, thou who hast standardized Filing Cards and hast permitted thyself to be incarnate in a Stenog's Reports, a Typewriter, and a Mimeograph, thou hast too well succeeded in eliminating the personal element from our ecclesiastical gatherings. And as a consequence the rank and file of the delegates oft spend their time about the registration desk shaking hands, and the pavement is littered with

Tom Marshall's greatest American need—which indicates not that ministers are inordinate devotees of the weed, but that they long for sociability—and many an impromptu class reunion is held while the Leaders discuss Weighty Problems on the floor of the Coetus. The handsome and courteous Book Man he selleth Many Books, and the Ladies serve a Church Dinner, and the Sexton sweepeth up the litter from the floor, and once more the Church is sent on her way rejoicing because the business has been done with decency and despatch and, the Lord be praised! the lay and clerical delegates have had much social pleasure and great spiritual profit, from four days of fellowship one with another. And the moral is, that men gain new life not only from fishing and hunting expeditions, but also from the annual meeting of the Coetus.

Inheritance and Individuality

"Hold fast that which thou hast that no man take thy crown"—Revelation 3:11

The Baccalaureate Sermon delivered at Ursinus College, Collegeville, Pennsylvania, on June 7th, 1931, by the REV.

WILLIAM JAMES SHERGOLD, D.D., Minister, Saint Aubyn's Congregational Church, London, England

A great poet, at the beginning of the last century, speaking of his youth, and the fresh thoughts which were then stirring in the hearts of men, sang:

"Biss was it in that dawn to be alive,
But to be alive was very heaven."

His time was undoubtedly less sorely tried than ours, and it certainly was not one of such tremendous significance for the future of humanity.

One of our modern poets, Rupert Brooke, who gave his life for his country's cause at Gallipoli, shows a suggestive kinship with William Wordsworth when he cries:

"Now God be thanked Who has matched us
with His hour,
And caught our youth, and wakened us
from sleeping."

Yes, God has matched us with a great hour. No generalizations are absolutely true, but I think what Dr. J. R. Mott, one of the world's great Christian statesmen, said in London recently (February, 1931), is as true as any: "I believe that we are standing today at one of the most momentous of all the periods in the life of mankind." **The nations of the world stand at the parting of the ways.** One road leads to a civilization growing ever more Christian, in which men shall strive to live together in the Spirit of Christ, and in which there shall be peace between class and class, and between nation and nation. The other road leads to a revised paganism, in which secular values shall be dominant, and the law of the jungle supreme. **The decision as to which road humanity is to take lies with the youth of the world.**

We hear much today of the clash betwixt the younger and the older generations. That is nothing new. Shakespeare sang long ago, "Crabbed age and youth cannot live together." But we must not overlook the adjective, for the poet was too true an observer of life to insist that age and youth could not "live together." God has made a world in which the old and the young are compelled to live together. The generations overlap. Surely there is no haphazard in this, but a definite good. The world of humankind is one, and it is the old who hand on the past to us. Because of that past, we are all millionaires. But we are not only one with the past; we are all one with the future also. Paradoxically, it may be said that if the youth of today are not better than their fathers and mothers, they are not as good, for the reason that they start where their fathers and mothers end. The fact is, there should not be tension at all between the generations, but ministry—mutual ministry. Neither the one nor the other has the monopoly of wisdom. **Youth,**

however, has one glorious gift, and that is youth. And the hearty congratulations of age may fittingly be offered to them, because of the amazing inheritance which has come to them in a world, which, though it bears still the scars, and feels still the disaster of the world war, is, notwithstanding, a bigger, more wonderful world than any of their predecessors ever knew.

One of the charming bits of autobiography which Robert Louis Stevenson gives us in his writings, tells how during his travels with a donkey in France, he woke one morning in his grassy bed in the open air, feeling how hospitably he had fared in the great hostelry of Nature. It pleased him, he writes, to leave some pieces of money on the turf, as he went along, feeling he was in debt to somebody for such entertainment.

That was play, but it was the same sense of debt that Mazzini felt in dead earnest, when he called men's attention away from the question of rights to that of duties. We sometimes hear of men refusing to act so as to benefit the future of the race, and asking—What has the future done for me? That's the sort of man who should be taken by aeroplane to a desert island, and be obliged to live there all alone! Wiser and better men remember what the past has done for them, and take the future as the rightful heir of that past to which they are under inevitable and incalculable obligation. Every one of us in an inheritor, who has come into life equipped with all that men have done for us through the ages. Each generation has given itself, its thought, its energy, even its very life-blood, that those who followed might live a fuller and a richer life. Like the individual, no generation "liveth unto itself." What we ourselves are today has been made possible by those who have gone before us.

Wherever you turn—to the world of knowledge and of thought, or to the world of discovery and action, or to the realms of spiritual adventure and experience, it is a vast, and wonderful and beautiful world! And it is yours and mine, not by right of conquest, not by merit, but by the indisputable right of that law of spiritual heritage, by which one generation bequeaths to another the challenge and the power to determine the future that is to be.

The mid-Victorians are often derided today, and sometimes rightly, but they had a sense of duty and responsibility, which is oftentimes our modern lack. It is a quality that we should covet for ourselves, no less than for youth. Life challenges everybody today with solemn insistence. Believe that there is a Divine purpose in your being exactly where you are in time and place.

Your crown is this amazing heritage into which you have entered. Hold it fast. If you allow yourself to be led away by petty thoughts of life, and self-debasing pursuits—living as you do in an age of unexampled privilege and opportunity—you are allowing something, or someone, to take your crown.

This is a fitting moment in which to let the thought of the sublime sacrifice in all the past assert its rightful place in our minds and hearts. The best life and character to be found within any modern state rest upon a tripod, the feet of which are **the home, the Church, and the educational institution.** From these, you and I have received a patrimony beyond our power to calculate. And our inheritance increases year by year. You enjoy a larger, richer, life-heritage than those who were before you.

You will remember how George Eliot's greatest work opens with a picture of a young man, on the threshold of life. He is rich, for he has in his care some valuable jewels. They were given him by his father, who was a galley slave, and who had sent him forth into the world, to buy with these jewels the means to his freedom. It is a parable of life. Every young man and woman goes into life with gifts, treasures of knowledge, jewels of capacity and opportunity, fine traditions, and noble ideals. They have been put into their hands by those who have gone before them.

George Bernard Shaw has given us a rare definition of a gentleman as one who does not take from life more than he gives to it. It is a great saying, but it does not contain the whole truth. None of us, however desirous of so doing, can ever give his fellows as much as he receives! How, for instance, can we repay the social and intellectual and spiritual benefits which we owe to former ages? We can never discharge that debt to the past, but let us pay it to the future. What the ages of long ago have deposited as a treasure in our lives, let us transmit, enriched by our own contribution to the ages to come, for so are the ages knit together by "gold chains about the feet of God." "Freely ye have received, freely give."

But I would remind you that your crown and glory are not merely in this fact of life-inheritance, into which we all have entered, and share with countless others. There is an inheritance which no one else in the world shares with you. It is your own inward, individual inheritance, the content and significance of your own personality.

Personality has been defined as that which constitutes an individual a distinct person. Your personality is that which makes you you, and my personality is what

makes me me. Your personality will mean that particular union of gifts and qualities, which makes you different from everybody else on the face of the earth, and from everybody else that has ever lived! Your disposition, your talents, your instincts and aspirations—all go to make up that mysterious ego that dwells within the form your wear. **"Hold fast that which thou hast, that no man take thy crown."**

Someone has said that when God makes a man, He breaks the mould! God does not manufacture, He creates. Every man or woman—to put it in another way—is one syllable in the total message of God through mankind. So if we are not finding the right expression for our life, if our message is muffled, there is something lacking in the total message and music of God's word through human personality.

Referring to the literary debt of Robert Burns to those who went before him, a recent critic sums it all up by saying—"Robert Burns contributed nothing to Scottish minstrelsy except himself." **"Nothing except himself!"** But that made all the difference. For the finest contribution that anyone can make, be it to a poem, or to a sermon, or to anything else, is that one vital and indispensable thing—his own personality.

The discoveries of astronomy about the vastness of the universe, in which our earth is as a mere speck of dust, have led many to question whether this insignificant planet can have the interest for God which traditional theology assumes. Is man such an important being, after all, as he thinks himself to be?

But the size of the universe has nothing to do with spiritual values. When a man compares his own soul with the immensity of the universe around him, he is really making a comparison of things which are essentially different, and which cannot be compared. An heroic act of self-sacrifice, or the love of a mother cannot be measured in terms of space. The most precious thing in the universe is personality, with its ideals, its struggles, its conscience, its love, its sympathy, and the like. God has implanted within us our spiritual nature, capable of knowing Him. He calls us to fellowship with Himself. We are of value to God, for we are called to be co-workers with Him. It is the contribution to the eternal that each one of us can make that alone can count.

If about 360 years ago you had gone to Stratford-on-Avon, or if, 120 odd years ago, you had gone down the Mississippi Valley, you would have found in them many children all so alike, that possibly only their mothers could have told the difference between them, sprung from the same soil, brought up in the same environment. But one was William Shakespeare, and another Abraham Lincoln. It is the potentialities in us that alone can count!

Young men and women, whatever you may question in this mysterious and amaz-

ing world, never doubt the eternal influence of your life. Realize the infinite value of your soul. Believe in the endless worth and sacredness and purpose of your personality. Hold it fast, and give it, sanctified and consecrated, to the eternal future!

It is perhaps wise for us to make a clear distinction between self-sacrifice, which Christianity demands, and self-annihilation, which Christianity does not ask for. For any true self-sacrifice, you must have a self to sacrifice. According to Christ, self-sacrifice is never represented as an end, but as a means to a higher gain! It is our individuality that Christ wants, redeemed and dedicated. I preach to you the gospel of self-realization, and the consummation of your personality in the Lord Jesus Christ.

I cannot forget that there are certain things which we cannot hold fast. We cannot hold fast our physical powers. They may slip away, very gradually, it is true, but they will slip from our grasp. Some of God's best gifts are not given for us to keep always. You are young now; you rejoice in the vigor and plenitude of your powers. You can revel in a game of football, or play the keenest set of tennis without fatigue. But one day these fine powers of your youth will fail. In an early or late tomorrow, your eyes may begin to grow dim, your powers of hearing become less keen, or, it may be memory will begin to fail. None of us can safely count on holding fast these priceless powers. Today you are rich in friends, but you cannot count on keeping them with the passing of the years. You may outlive them. The longer you live, the thinner the circle will become! The question of questions is therefore this—Have you anything you can hold fast?

When blindness came upon John Milton, he wrote a sonnet, in which he put the question—whether God would hold him to account for the use of a faculty which had passed from him! And he answered that it was God's service now to bear the mild yoke of God's will, and that they also serve who stand and wait! Yes, then, Milton's infirmity did not obscure his ideals, nor dull his thoughts, and it did not cloud his faith! He had something which he could hold fast for God through night and day!

But have you got something? If you were bereft of your physical powers, have you any sources of happiness left within yourself? For believe me, it is possible—or Christianity is a deceit—to have something which time cannot injure, nor evil destroy. Do you believe it? Have you discovered it?

This phrase **"Hold fast"** recurs so often in the New Testament, that it wears its way into our hearts. Again and again the call breaks in upon our indifference. **Hold fast.** Lay hold on eternal life. Grip it, as a drowning man a rope. Grip it as one,

slipping back into a bog, will grip the strong hand reached down to lift him up. No dainty, delicate grasp will suffice. It is a great-souled, manly grip of the Hand Divine we all want today. It is the living hand of God that you and I need, reaching down to us and to all men in Jesus Christ.

Here are a few lines from Livingstone's diary. "That hymn," he says, "of St. Bernard on the name of Christ, it pleases me so; it rings in my ears as I wander in the wide, wide wilderness." That was not a metaphor. He was tramping, a solitary, white man, with savages and heathen, through untracked Africa, a lonely, sick pioneer. He writes down in his diary in Latin, this, and 3 other verses of "Jesus dulcis memoria," which about that time was translated by Edward Caswall:

**"Our restless spirits yearn for Thee
Where'er our changeful lot is cast,
Glad when Thy gracious smile we see,
Blest when our faith can hold Thee fast."**

There are many things you may need tomorrow, or next week, or next year, that you do not want now. But many of the things you think you need today may be superseded tomorrow. Science in our lifetime has been advancing by leaps and bounds. Mystery after mystery in the physical world has been brought to light. The forces of the universe can be harnessed to our aid to drive our cars, to send our messages across the sea, to carry us through the air, and even to heal our diseases.

But whatever your new need may, or may not be, and whatever old needs you may outgrow, **you will always need CHRIST!** Science has achieved wonders, and science may do great things yet for the world, but you cannot redeem the world by scientific efficiency and resource. **Sin** will remain and it will need a Saviour. When all discoveries have been made that are yet to be made, love will still be the greatest thing in the world. We shall still need the Love Divine, all loves excelling, which can love away our sin, and make our hearts to be glad within us! I would have you rejoice in all beauty, and in all art, in all real pleasures, and noble service. But remember, though all these things be yours, you would be poor if you were not Christ's.

Ladies and gentlemen of the graduating class, I appeal to you with all affection and solemnity. Take the gifts of tomorrow, but forget **not** God's unspeakable gift. **Hold fast** the priceless heritage which the past has handed down to you, and add your contribution to it.

Let your faith in God be your glory, and your distinction your place in the discipleship of Jesus Christ. **"Hold fast that which thou hast, that no man take thy crown."**

**"If I still hold closely to Him,
What hath He at last?
Sorrow vanquished, labor ended,
Jordan past."**

As a Pacifist Thinks of It

By ROLAND L. RUPP

General Douglas MacArthur, Chief of Staff, a few days ago performed a distinct service to the cause of peace when he delivered his frank attack upon the pacifist clergymen of the country. In selecting the pacifist ministers as the object of his criticism, from that varied group who are working for the abolition of war, one is tempted to feel (being myself a pacifist and a minister) that the General has pointed his finger at the greatest source of strength behind the anti-war crusade of the last decade. The writer is pessimistic as to the strength left in the movement should the pacifistic Church agencies with their educational programs be separated from it. We thank the General for the compliment.

The Chief of Staff performed an unwilling service for the peace advocates when he brought this conflict between the military and the anti-military forces again to the country on the front pages of the newspapers. This is the precise help which the cause needed at this time. Lately this war upon war had been losing some of its glamour. Ever since the World War this movement has been pushed relentlessly, reaching a point on several occasions when it was about to capture the popular imagination. Then again it would sink, for a season, almost out of the public mind. The Kellogg-Briand pact marks the climax to the whole struggle so far. Since the time when that treaty, all neatly signed, was safely tucked away in the archives,

this movement had been losing some of its punch. Now the Chief of Staff returns to the combat to inspire new ardor. His activities in the last month present an inescapable challenge to all the advocates of disarmament.

The third service performed by the General is that he joined the issue clearly with the Christian pacifist. Between the militarist and the pacifist this issue is clearly joined. If the militarist is to continue in the saddle, the pacifist must be suppressed. If the pacifist is to come into the ascendancy, the militarist will be pulled from his horse and that romantic figure will be seen in the future only in our public parks and on the pages of history. The spiritual insight of this high priest of pre-

paredness, in directing his attacks upon the pacifist ministers, really is more than we had a right to expect from any military man. It is to be regretted, therefore, that he becomes so pathetic when he begins to quote from the New Testament in order to confound the clergy. Quoting isolated Scripture passages in this fashion is always suicidal. Jesus, rightly, is constantly referred to as the "Prince of Peace." No one is able to know Jesus or the Gospels and fail to realize that the spirit and teachings of Jesus are utterly at variance with the spirit and method of war. Stubbornly and valiantly he opposed the nationalists among His people in their plans to oppose Roman tyranny by force. In His own defense, on the last evening of His life, He renounced violence and sternly rebuked one of His own disciples who had lifted the sword in his Master's behalf. The strategy of Jesus, from the beginning of His ministry to the end, was the direct opposite of that of force and violence. No one, not even the militarists, can imagine Jesus standing in a chemical laboratory perfecting poison gas, or piloting an airplane over an unprotected city (or above any city) and dropping bombs upon the helpless citizens below, or hurling a hand grenade or pointing a bayonet against anyone under any circumstances. **And the Christian is convinced that he is not at liberty to do what the Founder of his faith would not do.** The instruments or weapons of Jesus—the only ones He ever consented to use—were faith, love, forgiveness. By these materials alone He set about to build His new world order.

For the first two centuries and a half of the existence of the Christian Church the followers of Jesus refused to have anything to do with the army or with war. Constantine, however, forced his conception of empire upon the Christian Church in place of the spiritual kingdom conceptions which had been given by Jesus and the great prophets of the Old Testament. At that time began the tragic era in the Christian Church, which blighting condition has continued to the present day. Now the Church is seeking to shake off this apostasy and curse. But General MacArthur would rather have her continue in this betrayal even if it is the blackest trail in the history of these 1800 years. Some of us are beginning to see that we must stand on the side of the early Christians and not on the side of General MacArthur. **The spirit of Jesus and the spirit and philosophy of force cannot be reconciled.** One can be a pacifist and a Christian, but one cannot be a militarist and a Christian—not as long as the soldier's primary function is killing, instilling fear into the hearts of other peoples, or as long as he permits himself to be used by governments to safeguard them in policies of economic exploitation of other nations.

The time has come when the person who takes Christianity seriously must say to

the government under which he lives that he will not in the future at any time or under any circumstances support or take part in another war, and that that government, if it desires his undivided loyalty, must be given to the construction of a world order in which no government will ever dare to call upon its citizens to violate their most sacred ideals for the sake of supporting national conflicts which can be avoided. Now is the time, in the days of peace, when such notice must be given. Then the government has no right to expect any other decision if it plunges into war or foolishly permits itself to be dragged into international conflicts.

General MacArthur, in his desperation or temper, calls the pacifist ministers, according to newspaper quotations, "exponents of law violation," stating that their attitude toward government support in case of war will "hearten every potential or actual criminal and malefactor who either has or contemplates breaking some other law." Here the soldier fails sadly in revealing his own discipline of mind. It is the motive that makes one a criminal or a malefactor. Certainly, no criminal will inform the police or the city administration before hand that at such and such a time he will commit such and such a crime. Of course, the General's knowledge of history should also have warned him that the charge which he brings here against the ministers was also brought by the bigots and spiritual illiterates against Jesus and Paul. The Catholic hierarchy brought the same charges against Luther and Zwingli. Tory England and America hurled them at Washington, Samuel Adams and Jefferson. And now multitudes in England fling them into the face of Mahatma Gandhi. Progress has always come because a few in desperate times have dared the wrath and power of established authority for the sake of achieving the vision of a new day.

The pacifist is moved by other reactions when General MacArthur speaks in this manner. To the slow mind of the pacifist it appears that the General himself would logically be liable for a rebuke from his superiors in the government which took the lead in formulating the Kellogg Pact. In the light of this pact it is the pacifist who is loyal to the government when he says that **he will no longer do what the government is already pledged not to do.**

President Hoover himself said just a few years ago that the next war would be the "cemetery of civilization." A soldier, even a more distinguished soldier than General MacArthur, Field Marshal Haig, is the author of the words: "It is the business of the Churches to make my business impossible." Now we are trying to make that business impossible. We are trying, in the best way we know, to avoid building, as long as possible, that "cemetery of civilization." But in this endeavor we are being rebuked by none other than a high official in governmental circles.

We are still further perplexed by the plan of the Chief of Staff to draft immediately after the declaration of war 4,000,000 men for the army. We are perplexed by the air maneuvers of the last few weeks. We are perplexed by the appropriations of our government to the amount of \$800,000,000 annually to maintain an efficient army and navy. We are perplexed by disarmament conferences that tell us that we must build up to a certain strength. All this by a government which has lately signed the Kellogg Pact! Is the government merely talking peace, and acting war? Has the government already abandoned the Kellogg Pact, leaving the pacifists alone to defend it? Or does the government believe, when the overt condition arises, that no treaties, no League of Nations, no World Court, no Kellogg Pact will be more than a scrap of paper, which will be torn to fragments under the nationalistic passion for conflict? We pacifists are only "fools," "illiterate radicals," "crazy idealists," but we do have a serious suspicion that all world organizations and all peace treaties must be valiantly supported by an aroused conscience if war is to be avoided by them in times of national stress and trial. For this reason we are strongly impressed by the suggestion of Prof. Einstein for a militant pacifism when he says: **"If you can get only two per cent of the population of the world to assert in time of peace that they will not fight, you will have the solution of international troubles."**

Who is the real realist?—the militarist, who believes in an armed peace, that is, in the philosophy of force and violence as the last resort in the settlement of world difficulties, who actually believes that the world can escape the "cemetery of civilization" in this way—or the pacifist, who believes that war will finally lead to suicide, that a world unity and solidarity can be achieved, that war must be completely and forever renounced, that the only safe way for nations and peoples is to disarm completely, both mentally and physically, that all international difficulties can be solved or adjudicated by a league of all world nations and by a real world court, that it is necessary for governments to eliminate their departments of war and navy and establish in their place an effective department of peace, that in this way most of the irritants of conflict would be removed from the structure of society and that those which would remain would be utterly impotent to cause world hostility?

This is the faith of the pacifist. His vision could be realized in a generation with intelligent, vibrant, and concerted leadership. Possibly, at this very time, that leadership is in the process of development. Possibly this goal will be achieved in the course of another two decades and the greatest forward step in history will have been accomplished.

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A Letter from President George W. Richards, D.D.

I. From Bremen to Nauheim

The journey from Bremen to Nauheim took us through territory rich in historical traditions relating to the Reformation, the Reformed Church in Germany, and the Reformed Church in the United States. We crossed the provinces of Westphalia and of Hesse, both of which accepted the Reformed faith in the sixteenth century. Ever since the Churches have remained true to the Heidelberg Catechism; and many of them have stood aloof from the Evangelical Union which was established by the King of Prussia in 1517.

We passed Munster, which is the chief city of Westphalia. In 1535 the revolutionary Anabaptists gained control of the city and ventured upon a communistic government, presumably after the biblical sort. The movement began in the spirit and end-

ed in the flesh. Lawlessness and fanaticism prevailed until the city was taken by the combined troops of the Catholic bishop and the Lutheran princes. Thus radical Anabaptism, of the militant type, came to a sad end. The Anabaptists of the sober, moderate, and pacific kind were gathered together and organized in Holland by Menno Simons. His descendants came to colonial Pennsylvania. Their industry, thrift, and sturdy character have been a potent factor in the making of the Keystone State and of the Garden Spot of America—Lancaster County.

For the past three or four years Prof. Karl Barth lectured in the University of Munster; in its theological faculty there are both Catholic and Protestant members. In the city the Catholic Church has the larger following. Barth a year ago was

called to the University of Bonn, where he began to lecture last fall. Immediately after the war, at the suggestion of Dr. Good, the Board of Foreign Missions contributed five hundred dollars annually toward the support of Prof. Barth, who was then a comparatively unknown licentiate in the University of Göttingen. He has since become the leader of a new school of theology whose influence is felt throughout Europe, America, and Asia. Perchance the Board was entertaining angels unaware.

We spent the night at Elberfeld in the Wupperthal, also noted for its devout and loyal Reformed people. It is a part of Westphalia. Last year the Eastern Section of the Alliance of Reformed Churches throughout the World met in Elberfeld. A *Prediger-Schule*, a school for the training

of ministers, has recently been opened by the Reformed Churches of the city and the province. The General Synod of Indianapolis voted an appropriation of five hundred dollars for each year of the coming triennium toward the support of this institution.

When the Synod of the German Reformed Church elected, in 1843, the Rev. Frederick Krummacher to the professorship of Church History in the theological seminary at Mercersburg, he was minister of a Church in Elberfeld. When he declined the call, the committee of the Synod, Drs. Schneck and Hoffeditz, was directed to a brilliant young licentiate at the University of Berlin, Philip Schaff. He accepted the call and was ordained to the ministry at Elberfeld, where he preached his farewell sermon before leaving for America. Schaff often said of himself that he was a Swiss by birth, a German by adoption, and an American by choice. The call to a professorship in our theological seminary was the first step on his way to leadership in historical scholarship in the United States and to recognition of his merit as a man, a scholar, and a Christian, throughout the world.

On the way from Elberfeld to Nauheim, the following day, we came to Siegen, once a part of Nassau. From this region came the twelve families of miners who were brought to Virginia to work in the iron mines during the time of Governor Spotswood, about 1712. They brought with them a minister of the Reformed Church, John Henry Hager. The place where they settled was called Germanna; and here the first German Reformed services in colonial America were regularly held.

Not far from Siegen is the town of Herborn. Hither came Michael Schlatter, after he had spent five years in Pennsylvania and neighboring colonies organizing congregations and charges, to find ministers for the Churches of Pennsylvania. Six young men, who were trained in the University of Herborn, volunteered to go with him to the new world. Their coming and their future labors in the pioneer Reformed Churches had untold value for the permanent establishment of the Reformed Church in the United States. Among these young men was Otterbein, who served as minister, for a time, in the First Reformed Church at Lancaster, and who later became the founder of the Church of the United Brethren in Christ.

About twenty minutes before we reached Nauheim, the train stopped at Giessen. This is a university town not more than 20 miles from Marburg, where there also is a university and where Luther and Zwingli met for the first and last time in 1529. Prof. Frederick Augustus Rauch, the first president of Marshall College, was a member of the Faculty at Giessen, after he had finished his studies at Marburg. He came to America in 1831; and during his all too brief career as teacher and president of our institutions at Mercersburg he breathed a spirit into his pupils and gave a direction to the curriculum, the influence of which is still felt in the Reformed Church.

Though we are far away from home and an ocean 3,000 miles wide rolls between us and ours, we are close to the sources from which came men with their families whom we revere as members of that daring band of pioneers who helped to lay the foundation of our Republic and whom we esteem as founders and fathers of our Reformed Church.

II. Church Services and Organizations

Upon inquiry I found the following services announced:

Sunday 8.15 A. M. Meeting of the recently confirmed members for further instruction

10.00 A. M. Service with sermon

11.15 A. M. Service for children

5.00 P. M. Service with sermon

8.15 P. M. Conference in the Parish House on "The Church and the Present Economic Conditions." This conference continued all day Monday.

Wednesday 8.15 P. M. Bible Class in Parish House

Thursday 5.00 P. M. Service for employees and servants in hotels and boarding houses

Each day 11.00 A. M. An organ recital.

I WILL SING

B. F. M. Sours

I will sing, for the glory surges far,
I will sing of the break of day,
For I feel, I know the love of God;
He has taken my sins away.

And over the meadows of singing birds,
And beneath the angels that sing,
I will sing, I will kneel, I will rise to tell
The praise of my Lord and King.

Mechanicsburg, Pa.

The following Parish associations are in charge of the ministers, deaconesses, or the wives of the ministers:

Evangelical Association for youths and men: Leader, Pastor Schafer. Meeting each Sunday evening.

Women's Missionary Association: Leader, the Rev. Mrs. Knodt. Meeting once every week.

Gustav Adolf Women's Association: Leader, the Rev. Mrs. Knodt. Meeting semi-monthly.

Band of Youth for boys and girls: Leaders, Pastor Schaefer and Sister Minna. Meeting each Wednesday.

Young Girls' Association: Leader, Deaconess Minna Schellhaas. Meeting Sunday.

Circle of Comrades of the Way: Leader, the Rev. Mrs. Schaefer. Meeting Monday evening.

Trombone Band: Leader, Pastor Knodt.

The reader may have the impression that I have had, namely, that the Protestant congregations in German towns and cities have no subsidiary organizations and that the work of the minister is largely confined to the Sunday morning service and pastoral visitation during the week. The program which I have cited at length goes to show that the Church at Nauheim is thoroughly organized and that its work for all classes of members is conducted in a systematic and an educational way.

The Sunday service, May 17, was attended by at least 700 men and women, most devout and attentive. There was every indication of a lively interest in worship and in the sermon. The chorals were sung with deep feeling. The sermon, 25 minutes in length, was based upon John 7:37. That happened to be the text of my first sermon which I preached in DeLong's Church, Bowers, in the morning, and in Zion's Church, Maxatawny. I preached it in German. The text of Pastor Schaefer's sermon was the same as mine; the content and the style of German were different. I shall refrain from further comparisons. The whole service lasted 55 minutes. We went away from the Church feeling that

we had fellowship with God through His Word and with men and women who, though strange to us in name and appearance, were one with us in Spirit and in truth. "Our fellowship is with the Father and with His Son, Jesus Christ."

III. Church Union Not a Problem

Nauheim has about 6,000 inhabitants and these are divided into two Churches—the Evangelical (Protestant) and the Roman Catholic. Each has but one Church building. The one is the *Dankeskirche*, so-called because it was paid with thank offerings of persons who have taken the cure. The other, erected in the same way, is the Church of St. Boniface.

The Protestant membership is served by two ministers, the one having oversight of the southern, the other of the northern district of the parish. Worship is conducted in one building, the ministers alternating in the morning and evening services. A former Church building has been turned into a parish house.

Here is a condition that the American ministers and people are beginning to dream about and longing for. If the Church organization of Nauheim would be introduced into our country, there would be only two Christian bodies in each city and town—Protestants and the Roman Catholics. Instead of five Churches and five ministers in towns of 1,500 people, there would be one Protestant Church served by one minister; and probably one Roman Catholic Church. The situation at Nauheim is practically the same as in all the provinces of Germany. The scores of sects in our country are not even known here. The original division of the Protestants into Lutheran and Reformed was largely abolished by a decree of the King of Prussia in 1817, the tercentenary of the Reformation, uniting the Lutheran and Reformed Churches into the Evangelical Church. Here and there Reformed and Lutheran congregations refused to enter the union, and they have continued independent organizations; but where these exist there is nothing to be compared to the sectarianism of America.

There are groups in many provinces whose members are pietistically inclined. They meet for fellowship in prayer, Bible study, and mutual edification in private houses, in halls, and in *Christliche Hospizen*. They do not have Church buildings nor do they have ministers. They are largely lay circles and wield profound influence on the religious life of Germany.

So far as there is a problem of Church union in Germany, it involves mainly the union of the Protestants and Catholics; and the time for such a movement does not seem to be close at hand. In the meantime there is little friction between the Churches, scarcely any overlapping in the parishes of the Protestant Churches, and no unnecessary and wasteful duplication and multiplication of Church buildings, equipments, and ministers. The economic losses due to sectarianism are reduced to a minimum in Germany.

We are entering upon our third week in Nauheim. Two things came to me as a message of glad tidings on the same day. My physician, Dr. Groedel, one of the greatest medical authorities in Europe, to whom I was referred through the kindness of Mr. Oberlaender, of Reading, assured me that I might tell my friends at home that I had every hope of recovery. When I returned from the doctor's office, I found a telegram upon my table, signed by the Rev. J. Rauch Stein, Stated Clerk, and containing greetings from the Eastern Synod. They were all the more gratifying because they were wholly unexpected. I rejoice in the fact that the members of the Synod, in the bounds of which I was born and spent my ministry, paused for a moment in a busy session to send me a message of goodwill.

OVER THE HILLS TO THE POORHOUSE

By one who saw him, the writer was told
Of a minister forgotten and old,
Who, friendless, kinless, in want and in
 woe,
Was forced at last to the poorhouse to go.
He had scarcely reached his fiftieth year,
When already he felt the haunting fear
That soon his people would call him "too
 old,"

And he would be out and left in the cold.

Both his child and wife had gone to their
 Home,
For ten long years he had journeyed
 alone.

The weeks of sickness and funeral cost
Left him like one who is shipwrecked and
 lost.

When his Church asked him to resign and
 leave,

It seemed so cruel and caused him to
 grieve.

Praying God to bless his congregation,
He left, heart-broken, facing starvation.

An old man was living in a small shack,
To which he had come about a month
 back,

He was poor in health and seemed in
 great need.

His nearest neighbor finally took heed,
And to the trustees reported the case.
They came and saw in the lines of his
 face

Such traces of sorrow, want and distress,
As words at best can but weakly express.

As he was sick, without care and alone,
There was nothing left but a poorhouse
 home.

It was a pitiful sight to behold
One so treated, who was feeble and old.
Over the hills to the poorhouse he went;
He entered, lonely, sad, gray-haired and
 bent.

But there was, after all, a happy end
To the mournful tale we have thus far
 penned.

It was the old minister who was there;
We see him sitting in an old armchair.
Will he smile again, will his eyes re-light?
Friends of a better day heard of his
 plight.

They came and hastened to take him
 away;

Saw to his comfort in every way.

He regained his health, seemed younger
 by years;
No longer his face was stained by his
 tears.

You say, "Cases like that rarely occur."
Thank God, what you say we also aver.
But from the printed reports may be
 learned,

As far as many a Church is concerned,
Destitute pastors or pastors' widows
Might die from neglect or hunger's hard
 blows,

Or in some poorhouse be given a place,
In which to finish their wearisome race.

Is your congregation one of that class?
You say you are poor, have debts, which,
 alas,

In many cases is only too true.

But the little asked, you surely could do;
Add those able to give more than the
 poor,

How long would it take the whole to
 secure?

We ask you now, as between man and
 man:

Have you honestly done all that you can?

Conrad Hassel.

A Letter From London

By HUBERT W. PEET

Are Reunion Conversations to be
Re-opened in Britain?

The President of the Federal Council of the Free Churches, Dr. Charles Brown, has received a cordial invitation from the Archbishop of Canterbury to resume the conversations on Reunions which began after the Lambeth Conference of 1920, and were carried on for some time. They were suspended because it was felt that neither the Free Church representatives, nor the Anglicans were convinced that their people would go further or even so far. On the Free Church side there was much restlessness when their representatives showed a willingness under certain conditions to accept constitutional episcopacy as the ultimate order of the Reunited Church. On the other side, the Catholic members of the Church of England frankly said that the bishops had gone too far. The conversations were ended but without unfriendliness. At Lambeth 1930 the Free Churches considered that they had not had the attention given to their position, which the Orthodox Church had received. They asserted indeed that the Church of England was turning Eastward. Now the Archbishop

has taken the first step to end the interval. The invitation will be passed on by the Federal Council to each of its constituent Churches, with whom the Reunion must rest.

Unity on Good Friday

The Rev. the Hon. James Adderley believes that while Church Assemblies are discussing reunion, it is possible to practise Christian fellowship without waiting for them. This year, along with Dr. Norwood of the City Temple, he planned a "united service of meditation" on Good Friday from 11 a. m. to 2 p. m. The place chosen this year was the City Temple; and the service consisted of addresses by ministers of various Churches, Anglican, Presbyterian, Baptist, and Congregational. The Seven Words from the Cross were taken one by one, and well known hymns were sung; there were times also set apart for quiet. The denominations of the preachers were not mentioned. During the solemn hours a common witness was given and a common prayer shared by a large congregation. In addition to the Rev. James Adderley, the speakers were Dr. F. W. Norwood, Dr. A. Herbert Gray, Rev. Hugh Martin, Rev. E. Shillito, Rev.

Donald Standfast and Dr. W. Y. Fullerton.

E. S. A. the Hymn-writer

In many modern hymnbooks there are hymns, especially in the Children's Section, with the signature "E. S. A." These letters stand for the name of Mrs. Ella Sophia Armitage, the widow of the late Elkanah Armitage, a well known and greatly revered Congregational scholar and teacher. She has died at the venerable age of 91. Among her hymns were those which began "In our dear Lord's Garden" and "March on, march on, ye soldiers true." Mrs. Armitage was a granddaughter of a celebrated preacher, Thomas Raffles of Liverpool, himself a cousin of the great Empire-builder, Sir Stamford Raffles. She was a most distinguished scholar and one of the earliest members of Newnham College, Cambridge. She was a master of many languages and a distinguished archaeologist, and in many ways she took a leading part in the educational work both of Bradford, where her home was, and on the national scale through her part in the Royal Commission on National Education.

(Continued on page 13)

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. Edward O. Butkowsky from 22 E. Airy St. to 20 E. Fornance St., Norristown, Pa.

Rev. S. V. Rohrbaugh from Payne, Ohio, to R. R. 5, Loudenville, Ohio.

Have you sent word to Dr. E. M. Hartman, F. and M. Academy, Lancaster, to reserve accommodations for you during the Spiritual Conference July 27-31?

The Rev. Dr. U. H. Heilman, Lebanon, Pa., has prepared and published a beautiful tribute to his beloved wife, Emma Meily Heilman, who entered into the heavenly rest on May 15, after a most happy wedded life of 64 years.

Rev. Arthur Y. Holter, pastor of Heidelberg Church, Philadelphia, has resigned,

effective Sept. 15, 1931. Mr. Holter will spend the next year or two in advanced study.

Any congregation within reasonable distance of Harrisburg, Pa., which may desire to hear Miss Agnes Wolfe, of Bowling Green Academy, speak and sing during July or August, should communicate at once with the editor of the "Messenger."

The Erie Co., O., Conference of Religious Education was held June 7 in the First Congregational Church, Sandusky, O., Rev. Jos. H. Stein, pastor. Rev. Victor J. Tingler, whose congregation was well represented, presided ably at the Fellowship Supper. A permanent organization was effected, with Rev. Mr. Stein as president.

St. Luke's, Braddock, Pa., Rev. Jno. A. Borger, pastor, is celebrating its 43rd an-

THE REV. A. M. MASON-HEIMER, PH.D.

Dr. A. M. Masonheimer passed away at his home in Weatherly, Pa., on Friday, June 12, after an illness of several weeks. After a ministry of 42 years in Salem Church of Weatherly, this dear brother retired and spent the last years of his life near the people he had loved and served. The funeral was held Tuesday, June 16, at 2 P. M., in Salem Church. A fuller account of his life and labors will be given later.

niversary June 21-28. During the past year various repairs have been made, and the

congregation, now numbering 206 members, expects to go to self-support Jan. 1. During the week Revs. Ralph J. Harrity, Jno. F. Bair and H. L. Krause will take part, and on June 28 (Communion Sunday) Dr. J. Rauch Stein speaks in the morning and Miss Aliene S. De Chant at night.

The 15th anniversary of the dedication of the Church building of First Church, Pitcairn, Pa., Rev. Howard F. Loeh, pastor, will be held on June 28. The Holy Communion will be observed. Children's Day was observed on June 14, using the service prepared by the Board of Christian Education, "The Message of Love." This service was one of the best ever given. The pastor preached the baccalaureate sermon to the graduating class of Pitcairn High School, on the theme, "The Living Light."

Will YOU? To date we have \$155 toward the \$300 needed to purchase a gasoline lawn mower. Our Board at its meeting on Friday, June 12, decided to continue the appeal until we receive the entire amount. Kindly assist us in purchasing this much needed machine. Send your check, even though it is for a small amount, to Memorial Home for the Aged, Wyncote, Pa. Elder Jacob S. Sechler is the treasurer, Rev. Maurice Samson, D.D., is the president. Charles B. Alspach, Supt.

First Church, Salisbury, N. C., Rev. Banks J. Peeler, pastor, will celebrate its 35th birthday on June 28. Dr. W. B. Dutera, Salisbury, N. C., will address the S. S. at 9.45 A. M. and at 11 A. M., Rev. S. J. Kirk, Riegelsville, Pa., will preach the sermon. There will be a picnic dinner on the Church grounds followed by a Fellowship meeting at 2 P. M., with greetings by Rev. C. C. Wagoner, Conover, N. C.

The Tri-Classical Reunion, in which Wyoming, East Susquehanna and West Susquehanna Classes unite each summer, will be held at Rolling Green Park near Selinsgrove, Pa., on Wednesday, July 15. The committee has secured Dr. Henry I. Stahr, secretary of the Board of Christian Education, as the speaker for this occasion. "What the Church Means to Me," is Dr. Stahr's subject. St. John's choir of Shamokin will furnish special musical numbers and lead the congregational singing. The reunion always attracts large numbers of Reformed people. Rev. Earl G. Kline, of Selinsgrove, is the chairman of the committee in charge. Rev. Clark W. Heller, of Danville, of the committee on program, and Rev. Paul W. Yoh, of Milton, of the committee on publicity.

On June 21, at 2.30 P. M., the annual service of worship was held in Peace Church, the historic shrine which was the "Mother" Church of various Reformed congregations in the lovely Cumberland Valley of Pennsylvania. St. Paul's congregation, Mechanicsburg, has shown considerable interest in maintaining this monument of the piety of our forefathers, with its wine-glass pulpit and many reminders of the pioneer days of the Republic. The well-attended service was in charge of the pastor of St. Paul's, Dr. Charles W. Levan, and the preacher of the day was Dr. Paul S. Leinbach, of the "Messenger," who also filled the pulpit of St. Paul's, Mechanicsburg, in the forenoon. Several years ago the members and friends of the Reformed Church made repairs to old Peace Church, which is owned jointly by the Reformed and Lutheran denominations, and today it is quite attractive.

St. John's Church, Shamokin, Pa., Rev. C. B. Schneder, D.D., pastor, in connection with the morning services on June 21, made public acknowledgement of a noteworthy gift representing the combined thoughtfulness of its venerable member, Elder Emanuel G. Seiler and his estimable wife. The day of presentation was the 84th anniversary of Elder Seiler's birthday which made his share in the contribution a birthday gift to the congregation. The gift from these dear old people, who have been members of St. John's for nearly

60 years, is in the form of a commodious 2-story annex of fireproof construction, primarily for use of the Church choir and for one of whose members, Miss Vera S. Simmons, a granddaughter of the donors, the annex is named. Appropriate to the spirit of the occasion the choir rendered several special numbers in connection with the dedicatory service. Elder Seiler modestly presented the keys of the annex to the Consistory and as a token of appreciation from a grateful congregation he was presented in turn with a beautiful loving cup. A few years ago Elder Seiler and wife presented St. John's with a fine antiphonal organ in memory of a deceased and beloved daughter, Mrs. Lulu Erdman.

On May 24, Mrs. William G. Seiple, of Sendai, Japan, spoke to the Highland Methodist Episcopal S. S., Baltimore, Md. In the evening she addressed the Epworth League of the Strawbridge M. E. Church, of that city, and Dr. Seiple addressed the Epworth League of Mt. Vernon Place M. E. Church of Baltimore. On May 27 and 28 they attended the 48th annual meeting of the International Missionary Union held at the Biblical Seminary, New York City. On the evening of June 1, they witnessed the rendition of the Greek play, "The Antigone of Sophocles," at Cedar Crest College, Allentown, Pa. The following evening, at the home of his mother and sister at Allentown, Dr. Seiple officiated at the wedding of his cousin, Edgar S. Lawall, to Miss Levada M. Grow, both of Catasauqua, Pa. From June 3 to 8, Dr. and Mrs. Seiple were guests of Misses Mary V. Hoffheins and Gertrude E. Pamperrien, both former members of the Japan Mission, in their home at Carlisle, Pa.

The 37th Convention of the Virginia Christian Endeavor Union, held in Winchester, Va., June 13 to 16, was declared to be a success and a great step forward for the Union in their work for Christ and His Church. Much praise is to be given to the Convention Committee, headed by Miss Eloise Caldwell, of Winchester, for their carefully-outlined and interesting program, and also for their untiring efforts to make our stay in the Convention City the joyous one that it was. The Convention theme was "Fellowship with Christ," and the program was built up around it. Those in attendance were very fortunate to have strong leaders on the program. There is no doubt that those attending this Convention have been lifted to a higher plane in C. E. work, and into a fuller knowledge and closer fellowship with Christ.

St. Paul's Church, Fort Washington, Pa., Rev. R. L. Holland, pastor, for the past 2 years has been observing semi-annual Debt Reduction Days for liquidating the Church debt. In this way some \$1,500 has been paid annually. During the past year the parsonage was remodeled and modernized at a cost of approximately \$6,000. These renovations have now provided an adequate parish plant for the work of the Church. The Men's Class has discontinued for the past 6 months the "International Lessons" and in their stead has substituted a study of "Other Living Religions in the World." The class has spent many interesting mornings in discussing these faiths. Topics for study and reading are assigned to various members who bring back to the group the fruits of their investigation. Through this means the class has been able by contrast and comparison to see more clearly the uniqueness of Christianity, and to enter into a more sympathetic understanding of peoples of other lands and cultures.

Children's Day and Flag Day were unitedly observed by the S. S. of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, on June 14. Charles R. Krick and Isaac J. Zinn, general superintendents, were in charge. Mrs. Ira J. Lutz directed the Beginner's program on "The Message of Love." Mrs. R. C. Wilson directed the Flag Day feature, forming the

Flag, Marion Schmeck as Betsy Ross, Betty Schlenker as Miss Columbia, raising the Flag, Margaret Fisher as Miss Columbia and Richard Ludwig as Uncle Sam. The Buglers were members of St. Mark's Boy Scout Troop No. 22. A scout led the school in saluting the Flag. 705 were present and the offerings were for Christian Education. This Church had charge of the Union service in St. Paul's Church on the night of June 14. The choir led the music, officers received the offerings and Rev. Mr. Poetter preached on "The Tragedy of the Past Tense." Estelle K. Krick, organist and chorister, is recovering from an automobile accident. Miss Ruth Ulrich is the assistant organist, and Raymond R. Artz is the director.

At the annual Children's Day service in Memorial Church, York, Pa., Rev. Dr. Edward O. Keen, pastor, awards for perfect attendance in the year May 1, 1930, to April 30, 1931, were presented to 10 members of the S. S. Of these, Mr. William F. Mundis, an elder and also secretary of the S. S., has been present for 33 consecutive years; Mr. Harry O. Boyer for 15 consecutive years; and 7 are of one family, Mr. Harry O. Boyer and his 6 sons, of whom Frederick has been present every Sunday for 10 years, Stuart for 9, Walter and Robert for 4, David for 3, and Herbert, the youngest, for one year. Two others also were of one family, Alvin and Maude DeHoff, children of the superintendent of the S. S., and an elder of the congregation, Mr. Alvin DeHoff. Five centrally located Churches of York, the First Presbyterian, First Methodist, First Moravian, Trinity Evangelical and Memorial Reformed are uniting in a series of 15 union Sunday evening services this summer. 3 services are held in each Church and each pastor preaches 3 times in Churches other than his own.

St. Luke's, Shoemakersville, Pa., a picture of which adorns our cover page, is one of our most beautiful edifices in a rural community. In a clean and attractive town of considerably less than 1,000 population, this union Reformed and Lutheran edifice is situated on a knoll overlooking the community and its architectural beauty can be seen for quite a distance. Dedication Day, June 14, brought great crowds, and the special services, already noted in the "Messenger," continued throughout the week and much interest was manifested by members and friends, who are much gratified by this fine achievement. The Reformed congregation is a part of the Leesport Charge, ably served by the Rev. John K. Stoudt. The completion of this Church building culminated the efforts of the joint membership of the Reformed and Lutheran congregations. The ground breaking ceremonies were conducted May 5, 1929, and the cornerstone laying service in Aug., 1929. The basement is unusually attractive and the kitchen and dining room facilities are unsurpassed. The Church School is very modern and well adapted for religious educational work. The Church building is Gothic in design and considered one of the finest in this part of the State. The interior with its long narrow nave, its flanking transepts, open ceiling, and deep chancel present a churchly appearance and is unusually attractive. We wish every success to pastor and people.

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H. P. BERGER : : Lebanon, Pa.

Our friend Miss Minnie P. Deardorff, of Newport, Pa., reports the following deaths in the Reformed Church of the Incarnation, since the homegoing of the pastor, Rev. U. O. H. Kerschner: Mrs. Ella Bair, 59, on May 19; Mrs. James C. Bistline, 73, on May 31; Mrs. Salina Deardorff, 75, on June 1.

On June 7 began the 8th year of the pastorate of Rev. L. Harrison Ludwig in Grace Church, Sioux City, Iowa. During this time he has delivered 420 sermons and addresses, made 3,329 calls, baptized 56 infants, 12 weddings, 41 funerals, and received 120 persons. The membership has grown from 109 to 144. The 7th annual Vacation School of this Church started June 8. To date 30 pupils have been attending. The school continues for 3 more weeks.

Calvary Church, Philadelphia, Rev. F. H. Fisher, D.D., pastor, reports a largely attended Communion service on June 14 at which 312 took part. The pastor was assisted by Rev. L. S. Drumheller. 9 new members were received into the Church; 6 by letter and 3 on Profession of Faith. Calvary received 46 new members since the first of the year. This Church takes no vacation. There will be services every Sabbath morning at 10.30 and Bible School at noon.

The Missionary and Stewardship Committee of Lehigh Classis has shown us the way how to prevent a summer slump in our benevolence. They have suggested in the bulletin to their Churches, and we might well follow that suggestion throughout the denomination, that on Sunday, June 28, all members in the Churches pay up their dues for the half year which comes to close on that Sunday. If that could be done and every dollar received for benevolence by the Churches forwarded immediately through the proper channels to the Boards a tremendous strain would be lifted and much encouragement and aid given to the workers on the field.

It is surprising what our Reformed people in industrial centers like Bethlehem, Reading, Allentown, Easton, Harrisburg, Jeannette, Pittsburgh and scores of other cities are contributing toward the benevolent causes, when we consider how many shops are closed or working on halftime, with industrial disturbances and strikes adding further turmoil. It is very evident that our Reformed people are led by consecrated pastors and Consistories and love their Church. They will not forget the Lord's work, even though they suffer considerably personally. That's a fine evidence of a truly Christian spirit and will bring its own reward.

If you were in the Editorial or Business office of the Church paper, would you not be happy to receive such a letter as this which came last week from one of our Philadelphia friends? "Of all the checks that I write for periodicals, there is none that I write more gladly than the one for the renewal of the 'Reformed Church Messenger.' To me this paper is very valuable indeed. The editorial on 'Unfortu-

nate' in yesterday's issue represents my sentiments exactly. Many other editorials have been highly appreciated. Continue the good work and may God continue to bless the paper and its entire staff of workers."

For years one of the most significant features of the Spiritual Conference at



Rev. A. N. Sayres

Lancaster have been the Bible Studies conducted each morning at 9.15. This year these studies will be in charge of the Rev. Alfred Nevin Sayres, of Lansdale, one of our most active and successful pastors, who is also a highly valued member of our Board of Christian Education and its Executive Committee, and who has been greatly interested in our camps and summer conferences and indeed in all the activities of our young people. Those who attend the Spiritual Conference July 27-31 will be sure to find these studies on "The Book of Amos" by Mr. Sayres to be both thoughtful and practical.

Would it be possible for our Churches to ask those members who are leaving for the summer, or who may be financially able, to pay their contributions for July and August in advance, in order that the work may go on in the local Church, and especially in the sphere of benevolence? It would be fatal to our missionary and benevolent work if only small contributions would come in during July and August. All the workers are on the field, not one of them will be withdrawn during the summer, and their families are in need of bread. Since our Boards have practically borrowed to the limit, and find themselves tremendously handicapped, would it not be possible, would it not be a relief to us as a Church to place sufficient funds at their disposal to carry on the work during July and August?

"The Spiritual Conference at Lancaster for forty years has provided a free platform that has developed studious habits, independent thinking, and clarity of expression on the part of the ministers of the Reformed Church that no other one of our conferences or summer schools has equalled. The democracy of it is its spiritual power."—Edgar F. Hoffmeier, D.D., Hanover, Pa.

Children's Day was fittingly observed at First Church, Canton, O., Rev. R. W. Blemker, D.D., pastor. At the morning service the pastor's sermon was "Leading Children and Youth Into the Religious Life," and the Junior Choral singers rendered a selection. At 7.30 in the Parish House auditorium a program of variety was given by the children's division. The men and boys of the Church were invited to the Men's

Brotherhood outing at Loehr's Ranch on June 15, from 4 to 9 P. M. Many sports to interest everyone were arranged and also many good things to eat. Beginning June 22, a Vacation School will be held in the Parish House. Three neighboring Churches and also the Good Will Mission will co-operate, and Miss Witschi has been chosen principal of the School.

One of the most active Church workers in Central Pennsylvania was kind enough to write these good words in renewing his subscription: "I want to express my appreciation for the very strong editorials appearing in recent issues. Some of them I have re-read a number of times. When we are through reading our 'Messengers' we pass them on to several neighbor families who enjoy them so much. It seems to me the 'Literary Digest' quotes the 'Messenger' more than any other Church paper, which is a deserved tribute, I think. You do well to sound the alarm and make us realize that all is not well with the Church. We surely need a spiritual awakening. Your stand on Prohibition is fine and your arguments are hard to get around." It is only natural to be pleased with such a commendation from such a source.

After extended co-operation in various committees and groups the Executive Committee presents the Annuity Agreements for the Reformed Church in the U. S. These have been born out of much counsel and earnest, painstaking study, and take the form of definite recommendations to the various Boards and institutions of our Church. For the present copies are sent only to the Board and institutions, but additional copies may be had for individual members of the Boards and institutions of the Reformed Church. An 8-page leaflet in modern print and form presents the following: Annuity Agreements in the Reformed Church in the U. S., What is the Annuity Agreement, Annuity Rates, a table of rates, contract form and application blank, and further suggestions together with a recommendation of the literature available.

The cornerstone of the new St. Stephen's Church, Harrisonburg, Va., was laid Sunday, June 7, at 4 P. M. St. Stephen's is a Mission congregations but has outgrown its present building which was erected in 1897. The new Church is on a new location in one of the finest residential sections of Harrisonburg. The services were largely attended by members and friends of the congregation, as well as members from the different congregations in Virginia Classis. The services were in charge of the pastor, the Rev. J. Silor Garrison. The pastor, together with each member of the building committee, took part in the laying of the stone. The address was delivered by the Rev. Wm. F. DeLong, D.D., superintendent of the Church Building Department of the Board of Home Missions. The Church is being built of native limestone and will be one of the finest in Harrisonburg. The Mission is financing the erection of the building.



AT A HISTORIC GATHERING

This interesting picture shows the Centennial Meeting of the Classis of North Carolina, held May 21-24, 1931, in Brick Church, Guilford Co., N. C.—the same edifice in which this aggressive Classis was organized 100 years ago.

Prof. and Mrs. William R. Barnhart, of Frederick, Md., sailed on June 20 with the Sherwood Eddy Seminar to study social, educational and religious conditions in Europe.

The baccalaureate sermon to the graduating class of the West York High School was preached by the Rev. Howard F. Boyer, pastor of St. Stephen's Church, York, Pa. On May 31, Rev. Mr. Boyer celebrated the 4th anniversary of his ordination and installation. A new choir appeared for the first time. St. Stephen's now has 3 choirs, junior, senior and adult.

A beautiful service commemorating the 50th anniversary of the ordination of the Rev. Newton J. Miller was held on Sunday, June 7, in the Reformed Church at Maytown, Pa. Greetings were spoken by the assistant superintendent, Chas. Watt, Elders H. N. Risser and John Goodling, and by Prof. Paul Limbert, Ph.D., to which Rev. Miller responded with heartfelt appreciation. Letters were also received from Manchester and Rebersburg Charges, to which Mr. Miller had given six years of faithful and efficient service. Rev. Mr. Miller was ordained and installed as pastor of the St. John's Church, Wyoming, Del., on June 5, 1881, by Drs. James I. Good, John Sechler and George H. Johnson. The loss of his eyesight about the year 1894 compelled the discontinuance of active work, but he still continues to supply pulpits in Lancaster Classis and vicinity. The 50th anniversary sermon was preached by Dr. Paul H. Limbert. A special program for the service was provided by the members of the Catechetical Class which he confirmed on June 19th in the Maytown Church, when he served it as the supply pastor in 1887. The flowers in the altar cases were placed in memory of Mrs. Newton J. Miller and the service itself was prepared and

directed by the present pastor of the Maytown Church, Rev. James B. Musser.

The semi-annual meeting of the Board of Directors of the Lord's Day Alliance of the United States was held on June 8, at the headquarters of the Alliance, 156 Fifth Avenue, New York City. The Reformed Church in the United States was represented by Rev. U. C. Gutelius of Philadelphia. In the course of the meeting it developed that the United Brethren and the Reformed Churches are the only two denominations affiliated with the Alliance that have responsive reading on the Sabbath in their hymnals. The other denominations have been requested to follow suit. Both the President (Dr. J. Willey) and the Secretary (Dr. H. L. Bowlby) made brief and hopeful reports on the present state of the Alliance and the numerous helpful activities in which it is engaged. It was especially interesting to note that although anti-Sabbath legislation was introduced into 44 State legislatures in 1931, only 5 of these efforts succeeded, and that only in part. These victories achieved by the friends and supporters of our Sabbath laws far outnumber the defeats. The Board of Directors unanimously requested the president and the secretary to communicate with the secretary of the League of Nations with reference to practical application of one day of rest in seven, provision for which was included in the covenants of the league. The secretary was also instructed to communicate with the Imperial Sunday Alliance of London and inquire the latest progress made in the Parliament of Great Britain respecting the Sunday movie question and to insure the Imperial Alliance of the support, in their efforts, of the American Alliance, to prevent the repeal of the Sunday law of England and Wales.

THE ANNUAL SUMMARY OF STATISTICAL REPORTS OF THE CLASSES OF THE EASTERN SYNOD TO THE GENERAL SYNOD FOR THE CALENDAR YEAR 1930

Rev. J. Rauch Stein, D.D., Stated Clerk

For the calendar year, ending Dec. 31, 1930, the Eastern Synod was the first one to complete its summarized reports. Its 13 stated clerks were diligent in securing correct records. Every one of these Classis reports is therefore, for the second consecutive year, mathematically accurate with respect to the figures submitted.

Eight Classes, viz.: East Pennsylvania, Philadelphia, Lancaster, West Susquehanna, Tohickon, Goshenhoppen, Schuylkill and Wyoming, begun the column "Membership Last Report" with the totals they gave as their "Present Membership" on December 31, 1929. This is as it ought to be. The stated clerk of General Synod hopes to include all the Classes in this list next year.

Goshenhoppen Classis was the 4th, of all the Classes in the Church, and East Susquehanna the 39th to send in 100% accurate reports. The former was received on February 3 and the latter on April 6. This made it possible to include the Statistics of every Classis in the Annual Blue Book which was off the press on May 1.

The present communicant membership of the Eastern Synod is 145,382. This is 50 more than the membership reported in the same column for December 31, 1929. East Susquehanna reports an increase of 206 members; Lebanon, Philadelphia, Lancaster, West Susquehanna, Tohickon and Reading, report smaller increases. The total increase for these Classes is 702. Lehigh Classis reports the largest decrease, 186, and East Pennsylvania, Goshenhoppen, Schuylkill, Wyoming and Eastern Hungarian report smaller decreases. The decreases are 652. Compared with the total increases, 702, there is a net increase of only 50 members in the Synod.

The record of 4,121 erasures is painfully

distressing. They range all the way from 696 in East Pennsylvania to 67 in Eastern Hungarian Classis. The total erasures are 1,629 more than the number of deaths in the Synod. This sad phase of the Statistical Report should reawaken in the Spiritual Councils a longing for better shepherding of the flock; greater efforts to seek and to save lost and straying sheep; and labor that is more faithful than ever for rendering accounts at the end of the year with joy instead of with grief.

This retarded growth of our Church, in its largest and oldest Synod, suggests again that the Classes should give sufficient time in their spring meetings in 1932, to hear and consider the parochial and statistical reports of their pastors and charges. How better can they give attention to lapses, leaks and losses? What saner and more Christlike way is there to grow our Church than by caring more kindly for the spiritual life of its enrolled membership? Let us therefore give more serious attention to our stewardship responsibility.

May these Statistical Tabulations for 1930 serve helpfully to indicate a truly worth while road of advance in the greater conservation of our spiritual resources to which we are urgently challenged in this present calendar year.

The totals for December 31, 1930, are as follows:

Membership Last Report, 145,236; Confirmed, 5,199; Certificate, 1,917; Renewal of Profession, 1,538; Dismissed, 1,895; Deaths, 2,492; Erasure of Names, 4,121; Present Membership, 145,382; Communed During the Year, 116,268; Unconfirmed Members, 58,571; Infant Baptism, 4,635; Deaths—Unconfirmed Members, 625; Stu-

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dents for the Ministry, 96; Total Sunday School Enrollment, 146,820; Amount of Apportionments, \$587,887; Paid on these Apportionments, \$381,179; Other Denominational Benevolences, \$146,399; Benevolences Outside of Denomination, \$22,732; Total of all Benevolences, \$550,310; Congregational Purposes, \$2,055,914; Churches, \$20,611,094; Parsonages, \$2,102,370; Indebtedness on Property, \$3,434,349.

OUR LONDON LETTER

(Continued from page 10)

A House With Three Gables

It is proposed to buy the sixteenth century house in Gloucester where Robert Raikes, the Sunday School pioneer, lived. The celebration of the bi-centenary could not be more fittingly observed. The house has three gables. The right gabled portion it is suggested should be bought by all lovers of children; the centre by the citizens of Gloucester; and the left as an international possession by overseas workers. Those who trace the vast stream of Sunday School work in all the world back to its source will come to this house with the three gables, and it will be preserved, it is hoped, as a place in which the founder will be remembered and his work prolonged.

101ST ANNIVERSARY OF FIRST REFORMED SUNDAY SCHOOL, EASTON, PA.

(See Pictures on Cover Page)

The Sunday School of First Church, Easton, Pa., celebrated its 101st anniversary on June 7, in connection with Children's Day, at 10.30 A. M., and at the evening service an anniversary sermon was preached by Rev. George A. Creitz, pastor, when the officers and teachers of the Sunday School were installed. This school was organized on June 7, 1830, in a stone school house. In 1850, a brick building was erected on the Church property, and in 1912 this was replaced by the present modern building. The present enrollment is 536. The program included an organ prelude by Charles Maddock, organist; selection by the S. S. orchestra; greetings from Charles K. Weaver, superintendent; responsive reading led by Donald G. Laubach, assistant supt.; programs by the different departments, and an address by the pastor.

At the evening service the program was opened by a selection by the S. S. orchestra and two anthems sung by the Church choir. Rev. Mr. Creitz preached on the topic "The Spirit of Service," in which he emphasized the spirit and loyalty of the earlier years which made the Sunday School possible, and how it required tremendous faith in youth; faith in their capacity to learn, and faith in their ability to use their learning aright. At the

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close of the sermon the officers and teachers of the S. S. were installed.

From the 46th anniversary this school has had 3 superintendents: Jacob Rader, 1877-1901; Howard H. Warner, 1901-1916; Charles K. Weaver, since 1916. The 10th session of the Daily Vacation Bible School began on June 22. The present officers of the S. S. are: Charles K. Weaver, superintendent; Milton S. Lippincott and Donald G. Laubach, associates; S. Parnell Lewis, general secretary; G. R. Hillegas, associate; E. C. Knerr, treasurer; Henry Scherer, Jr., associate; Joseph Raub, librarian; Charles Maddock, organist; Miss Irene Yerger, pianist; Thomas Achenbach, director of orchestra; Mrs. Milton Sterner, adult superintendent; Floyd Lear, supt. of Y. P.; John Reese, Senior supt.; Dr. I. C. Detweiler, Intermediate supt.; Miss Anna Boerstler, associate supt.; Miss Helen Weaver, birthday supt.; Mrs. Horace Hay, home supt.; Milton Dalrymple, teacher training; Miss Cornelia Zimmerman, Junior supt.; Raymond Gross, associate supt.; Mrs. Milton Dalrymple, Primary Supt.; Mrs. Thomas Arnold, associate supt.; Mrs. G. R. Waterbor, Beginners' supt.; Miss Audrey Hillegas, associate supt.; Miss Emily Miller, associate supt.; Mrs. S. P. Lewis, cradle roll supt.; Raymond Vassburgh, temperance supt.; Miss Natalie Vermet, Daily Vacation Bible School.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

Carrying out the instructions of the Trustees of the Home at their recent meeting its Building Committee has begun to advertise for sealed proposals for the erection of the proposed Administration Building to be erected on the Home grounds.

Separate proposals will be received for the following items: General Construction, Heating and Ventilating, Plumbing Work and Fixtures, Electric Work and Fixtures, Refrigeration and Kitchen Equipment.

Plans and specifications can be secured by communicating with Jacoby and Everett, Architects, Allentown. Proposals must be returned to the architects no later than 12 o'clock, noon, Daylight Saving Time, on July 13.

Now that building operations are about to begin the subscribers to the Building Fund are continuing their quarterly payments and are expressing pleasure in the prospect of the coming of the new building.

From week to week additional congregations are preparing to make their share of the contributions to the Building Fund. With this commendable attitude and recent lowering of building costs the success of this undertaking seems to be assured.



Mrs. Edwin W. Lentz, Editor

311 Market St., Bangor, Pa.

Cabinet Meeting at Heidelberg. The members of the Cabinet of the W. M. S. of General Synod were delightfully entertained in Frantz Hall, Heidelberg College, Tiffin, Ohio, June 5-9. Preceding the meeting of the entire Cabinet, the Educational Commission and the Budget Committee worked on the business of their respective departments. At the opening session, President Charles E. Miller extended greetings and welcomed the guests to Heidelberg. As President of the Board of Home Missions, he expressed gratitude for the generous contributions from the Woman's Missionary Society toward the support of Home Missions.

Mrs. B. B. Krammes, First Vice-President, to whom the Cabinet is indebted for the fine arrangements of entertainment, led the opening devotions. "Understanding" was the theme chosen for the devotional periods. Mrs. Krammes spoke on "Our Understanding With God," using Psalm 119. The President's address was replete with the activities of the year and particularly emphasized the advancement made along spiritual lines.

In spite of the business depression, the treasurer's total receipts were \$150,429, which was \$369 less than the previous year. The Thank Offering of the Women's Missionary Society was \$43,143.75; of the Girls' Missionary Guild, \$6,070.31; of Mission Bands, \$2,032.32, making a total of \$51,246.38. Number of societies, 740 with a membership of 22,941, a loss of 460; number of Girls' Missionary Guilds, 421, with a membership of 6,325, an increase of 27 Guilds and 309 members. The Mission Bands number 309, with a membership of 8,302, a gain of 194 members. For having attained the highest percentage on the Synodical Standard, the Synodical Girls' Guild banner was awarded to the Guilds of Northwest Synodical Society. Synodical President, Mrs. W. C. Beckman, accepted the banner in the name of the Girls' Guilds. For the Mission Band banner there was a tie between Pittsburgh and Northwest Synodical Societies, therefore each society will hold the banner for six months.

WASHINGTON, D. C.

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There were reported 4,247 subscribers to the "Outlook of Missions," a decrease of 700 subscribers. The popularity of the Reading Course was reflected in the report of 2,547 new readers in 1931, making a total of 6,821. The Girls' Guilds have 1,998 readers, of which 885 were added during the year. Receiving diplomas were 994 women and 113 girls, making the total number of diplomas awarded this year 1,107, with an additional 1,054 seals. Last year there were awarded 117 diplomas. Mrs. Allen Lampe of Potomac Synodical Society had the highest record of units, 197.

There were 68 new Life Members and 52 Members in Memoriam; 18 names were transferred from Life Members to Members in Memoriam. The total Life Membership has reached 1,141; Members in Memoriam, 669. In the Stewardship Department more than 5000 persons read the Stewardship Packet.

The informal reception on the opening evening at the home of Mrs. B. B. Krammes and the reception at the home of President and Mrs. Charles E. Miller, on Saturday evening, gave opportunity for renewing acquaintances with former friends and making new ones. The Cabinet worshipped at Trinity Reformed Church on Sunday morning where several members spoke in the Bible School and Mrs. Anewalt gave the address at the morning service on "Our Opportunities in the Field." Frantz Hall girls presented a musical program on Sunday afternoon. The girls were assisted by Miss Helen Nott, Secretary of the Central West, a member of the faculty of Wisconsin Conservatory of Music. Mrs. Henry Gekeler led in a Spiritual Retreat at 4 o'clock, continuing the theme of "Understanding." The women of the Tiffin Missionary Societies entertained with tea at Trinity Church at 5.30.

On Monday morning, the Cabinet joined with the students in Chapel Service. Mrs. Anewalt addressed the student body. In addition to other various courtesies, the Men's Glee Club and the Women's Glee Club sang a number of selections. Mrs. Herbst, Mrs. Accola and Mrs. Hendricks, at different periods, led the devotional services. The final service was led by the President, Mrs. Anewalt.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

SHOW ME A PENNY

Text, Luke 20:24, "Show me a penny."

The scribes and Pharisees were always trying to entrap Jesus and to get Him into trouble with the Jewish and Roman authorities.

During the last week of His earthly life they were especially anxious to get Him into trouble so that He might be put out of the way.

After Jesus had spoken the parable of the husbandman, the scribes and the chief priests sought to lay hands on Him in that

very hour, for they thought that He had spoken this parable against them; but they feared the people.

Then they sent out spies to watch Him and to try to catch Him in His speech, so as to deliver Him up to the rule and to the authority of the governor.

They had tried Him with catch questions before, but He had always got the better of them and gave such wise answers as not only kept Him out of trouble but also proved a great blessing for all time.

This time they sent their tools to Him to try Him again. They came to Him with flattery on their tongues but hatred in their hearts. They said to Him, "Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What

thinkest thou? Is it lawful to give tribute unto Caesar, or not?"

Their flattery was contemptible, but they did not deceive Jesus. Each of the three gospel writers uses a different word to show that Jesus knew the spirit in which the flattery was given and the question asked. St. Matthew says, "But Jesus perceived their wickedness"; St. Mark calls it "hypocrisy"; and St. Luke gives it: "But he perceived their craftiness."

They thought their catch question was very shrewd and drove Jesus into a corner from which He could not escape. If He should say it was lawful to pay tribute to Caesar, He would offend the Jewish people and would be a traitor to His own race.

The Roman tax was hateful to the Jews. "Judas of Galilee," mentioned in Acts 5: 37, had denounced the payment of tribute to Caesar as treason against Jehovah, the

only Lord that Israel could acknowledge. If Jesus, therefore, answered "Yes," He would stir up the hatred of the Jewish people, who would insist on His death as a traitor.

And if Jesus said "No," He would be in a worse plight, because He would then be opposing the Roman government, and would be put out of the way as an enemy of the Roman empire. They surely had Him fast; so they thought.

It is true, the Roman government had a right to lay a tax upon the Jewish people just as much as on any of their other colonies, and the Jews were enjoying the benefits of the improvements which the Roman government made. But the Jews hated Roman rule, and were galled by the yoke which was placed upon them.

But Jesus answered neither "Yes" nor "No." He did not fall into their trap. He gave an answer that was not only suitable for the time, but which is a blessing for all time, and has done much good in the world.

Jesus said, "Show me a penny." This is the word used in the Authorized (King James') Version and in the Revised Version; but the American Revised (Standard) Version translates it, more correctly, "a denarius." Dr. James Moffatt, as a typical Englishman, translates it "a shilling," which is perhaps the nearest equivalent in modern money.

It is interesting to note the variety in the three accounts. St. Matthew makes Jesus say, "Show me the tribute money." He adds, "And they brought unto him a denarius." St. Mark reports Him as saying, "Bring me a denarius, that I may see it." And St. Luke quotes Him as saying, in the words of our text, "Show me a denarius" in the form of the Standard Version.

The word "penny" is misleading in this passage to an English-speaking person. A penny is a copper coin used in England, and is four times as large as the United States "cent." The word "penny" is often used to donate an American "cent," but this is also a wrong use of the word. You often hear children say, "Give me a penny," when they mean, "Give me a cent."

When I was a boy the large cent was still in circulation, and I have some of them among my coins. One is dated 1822, making it 109 years old. This cent is a tiny bit larger and somewhat heavier than the English "half penny." A farthing is about the size of our "cent," and is one-fourth of an English penny. The farthing is no longer coined in England, just as the two and three-cent pieces are no longer in circulation in our country.

When I was in England I tried to get enough farthings to give one to every member of my Junior Congregation as a souvenir, but I could secure only a few farthings and had to abandon my plan.

The coin to which Jesus referred here was the Roman "denarius," which was not a copper but a silver coin, so called because it was worth ten times as much as a copper coin called "as," as our dime is worth ten cents.

I saw a picture in Hastings' "Dictionary of the Bible" of the very coin to which Jesus is supposed to have referred. It is about the size of an American "dime," or nearly the size of an English "sixpence," and was worth almost seventeen cents in our money.

When they gave Jesus a denarius, He asked, "Whose image and superscription hath it?" And they said, "Caesar's." You notice how Jesus put the question and made them give the answer. And Jesus said to them; "Then render unto Caesar the things that are Caesar's, and unto God the things that are God's."

St. Matthew adds, "And when they heard it, they marveled, and left him and went away." St. Luke says, "And they were not able to take hold of the saying before the people; and they marveled at his answer, and held their peace." St. Mark

simply remarks, "And they marveled greatly at him."

Jesus' answer, "Then render unto Caesar the things that are Caesar's, and unto God the things that are God's," sets forth a great principle of life and bears upon both citizenship and stewardship. Every person owes a duty toward God and also toward his country.

The Jews should not only have been willing, but even glad, to pay their tax

be able to live a good and noble Christian life and to enjoy the blessings it will bring you.

THE BROKEN COMMANDMENT STONES

By Mrs. M. J. Thompson

When God called Moses up into the mountain to receive His commandments, written by the finger of God on two tables of stone which He gave to Moses for the children of Israel to know His will and obey and worship, God never intended to change those laws. One of them requires us to keep the Sabbath Day holy. And we must be judged in the Day of Reckoning by what God wrote on the two stones which He gave to Moses on the mountain top. Moses, a just man, brought down the stones—much pleased to have the law engraved by the finger of God for His chosen people—God's law. But when Moses found his people shouting and dancing around a golden calf, so perplexed was he in mind that he brake the stones God has given him for his people.

Moses again went up to God in his perplexity, and confessed to God what he had done. God in His mercy was so determined that His children should know His law, and that all the people in the world should be informed, that He again wrote two other stones like the first and gave them unto Moses. But after 3,500 years, we, thinking these laws of God old and out of date, have undertaken to break these commandment stones again, and in our wisdom to set up a new law. Do we think that God does not know and that we are wiser than God when He said, "Ye shall keep this day holy unto the Lord?" Be assured, God's laws will never grow old, but are as new as time past and time to come, as everlasting as God is everlasting.

Shall we take our Holy Day and desecrate it into a day of carousing in the ball field, or by sitting in the movies, seemingly enjoying some silly and obscene pictures, give our children liberties to do that of which God has said, "Thou shalt not?" Will not our children rise up and condemn their fathers for betraying them when they go to the Bible and read God's Word and understand God's Law? Surely God will not let this nation desecrate His Holy Day without bringing this present people into account for this sin upon their children. If these commandments are broken, all others will follow in swift succession. God gives us six days out of every week to do our appointed work; will we seek to rob Him of that one day out of seven, the "day of all the week the best," which He asks us to keep holy for Him? Can God live with people who are thus ruthlessly breaking His laws? God cannot mix good and evil. Be not deceived: "God is not mocked."

Frankford, Pa.

Our heart goes out to the man who joined the Navy to see the world and then spent four years in a submarine.—Rutgers Chanticleer.

LEAVE THAT CREPE UPON THAT DOOR

By John Franklin Bair

(Copyrighted)

I walked down street this afternoon,
I passed by Jim McCoy's saloon,
A place I oft had passed before;
I saw black crepe upon the door.

A dozen toppers raised a shout,
And tried to call the landlord out;
He answered, from the second floor,
"Can't you see what's on that door?"

One of the toppers, old and bent,
Then asked me what that black cloth meant;
"That is a sign of death," I said;
"Some one within that house is dead!"

"A sign of death?" said he, "well then,
It's just the thing for that foul den;
For, rest assured, where they sell rum,
Eternal death is sure to come.

I am a drunkard, old and gray,
I know there's truth in what I say,
For I have been, e'er since a boy,
A customer of Jim McCoy.

O, if that crepe had there been placed
Before my name had been disgraced,
And had that door always been closed,
And I not to strong drink exposed,

My wife would not today lie still
In that graveyard upon yon hill,
For I, when drunk, dealt her that blow
Which caused her death, as many know.

My daughter would not be insane,
Nor I now filled with grief and pain,
If crepe had always there been hung
To warn all men, both old and young.

O Jim McCoy, O Jim McCoy,
I know I'm lost, but see that boy?
I once was bright and pure as he,
Before your door opened to me.

O Jim, let me make one request
Before they lay my form to rest!
Open that vile saloon no more,
But leave that crepe upon that door."

Butler, Pa.

(Note: The above poem was used in temperance campaigns in Illinois, Ohio and Pennsylvania.)

to the Roman government because of all the improvements that great government gave them. We sometimes hear persons in our day complain about their taxes, but we do not hear them find fault with the comforts and conveniences which they enjoy, all of which cost a great deal of money.

The Jews were also lax in doing their duty toward God. If they had had the right spirit they would not have opposed and persecuted Jesus and tried to bring about His death, but would have accepted His teaching and enjoyed the blessings He came to bring them.

Begin early in life to do your duty toward your community and your country, to "render unto Caesar the things that are Caesar's," and you will grow up to be a useful and loyal citizen of your country. Begin just as early to render "unto God the things that are God's," and you will

Home Education

"The Child's First School is the Family"
—Froebel

UNNECESSARY SYMPATHY

By P. L. Eisenor

Edgar was a fascinating child, with appealing blue eyes and a little darling rose-bud of a mouth. Sometimes he said the cunningest things. Of course his mother was his adoring slave.

One day, having secretly taken a knife from the pantry, he was out in the yard making a sailboat when suddenly his

mother's heart almost stood still at the sound of his loud wailing. She rushed downstairs and was outside in a few seconds.

"Oh, Edgar, what have you done, my darling?" she gasped.

He held out to her a little finger, from which a few drops of bright red blood were trickling.

"The bad knife — cut my finger," he told her, between his sobs.

She picked him up in her arms and carried him into the house.

"Oh, my poor little baby, my poor Edgar," she moaned. "But never mind, love. Mother'll fix it."

When the cut was carefully bandaged, Edgar's mother made him some candy, and kept murmuring over him commiseratingly until the child was sure he had been grievously hurt.

Next day, while playing in a little field near by, he was stung by a wasp, and ran, screaming, home to his mother. Again, a great fuss was made over him.

Edgar's Uncle Reginald happened to be visiting at his sister's that day. He watched the proceedings quietly, but when the boy had been put to bed, he turned to his sister.

"Kate," he said gravely, "how long do you want to keep that lad of yours a baby?"

Kate's blue eyes opened very wide.

"What do you mean, Reg?" she demanded indignantly. "I'm not keeping him a baby."

"He is old enough to be a brave boy, but if you continue coddling him, and pitying him every time he gets a little bruise, he'll always be a baby."

"But, Reg," protested the mother, instantly on the defensive, "you don't understand. That sting might have caused something serious if I hadn't attended to it at once. And he's still very little, and of course it must have hurt him."

"Very true," her brother admitted. "I think it quite right to attend to any little injury. But it is not necessary to make the child think he has been seriously injured whenever he gets a little bump or to teach him to come running to you for pity. All children have to get their share of bumps and bruises. Teach him to take them manfully."

Kate thought this over. "Perhaps you are right, Reg. I wouldn't want my boy to grow up to be a 'molly-coddle.' I'll just try your way for a while. When he hurts himself, I'll see that he gets looked after, but I won't say anything to make him think it is at all serious."

For a few weeks after that, Edgar did not understand his mother's apparent lack of sympathy and cried the more because of it, but after a time he grew accustomed to her cheery matter-of-fact treatment of his little mishaps and soon she found that he no longer shed tears or ran to her every time he bruised his knee or scratched his arm.

Real sympathy is always very desirable, but in training children to be brave and courageous, the mother should be very careful to be as casual as possible when the little boy or girl comes running in with a cut finger. It is not necessary to remain entirely unmoved when a child is hurt, but as little comment as possible regarding the injury, with always a ready smile of appreciation when pain or discomfort is borne bravely, is the wisest course.

"My observation is that children who have had kindergarten instruction not only adjust themselves more readily to the primary grades, but they receive a type of sensory and motor development which they are not likely to find elsewhere."—B. F. Pittenger, Dean, School of Education, The University of Texas, Austin.

Have you a kindergarten in your community? If not, a letter to the National Kindergarten Association, 8 West Fortieth

Street, New York, will bring you information with regard to establishing one.

WHAT THE 18TH AMENDMENT HAS HELPED AMERICA TO ACHIEVE

(1) The removal of the open saloon which encouraged gambling and degraded politics.

(2) The reduction of the amount of consumption of alcoholic beverages by seventy percent within a remarkably short time.

(3) The elimination of liquor advertising which appealed to the crudest and lowest emotions to create new victims of the drinking habit.

(4) The protection of children and their mothers from the neglect and brutality of drinking fathers.

(5) An increase in savings that has given the common man and woman in America the highest economic and social position enjoyed anywhere in the world.

(6) The most efficient industry to be found anywhere because of the reliability and loyalty of sober working men and women.

(7) The reduction of many forms of vice and crime until cities are safer for law-observing citizens today than they have ever been.

(8) The moderation of "automobile" and "postwar" crime which would have created terrible conditions in a country with 25 million autos, were liquor not outlawed.

(9) The development of all types of schools so that millions of young people have a richer educational opportunity. High school enrollment alone in the United States increased from two million in 1920 to nearly five million in 1930—the most remarkable advance in the history of civilization.

(10) The foundation for a future rich in promise and opportunity for home life, for education, for government, for labor, for industry, and for the realization of religion.—(From "Your Afterself," published by the National Congress of Parents and Teachers. Posters on art paper can be secured from The Journal of the National Education Association, 1201 16th St., N. W., Washington, D. C.)

HIS MEMORY WAS BAD

Willie Willis was complaining about his bad luck the other day in these words: "Teacher asked us to name five prophets, but I couldn't think of none except Moses an' Genesis an' Doxology."

Too bad Willie couldn't think of Dan and Beersheba.

CAMP MENSCH MILL

MOVING INTO THE NEW COTTAGE

The Lancaster Classical Memorial Cottage, the first cottage that was built at Camp Mensch Mill, stands on the hillside, overlooking the other camp buildings. Lancaster Classis, I'm sure, feels amply repaid for what it has done in the higher ideals, the closer fellowship with God that camp has brought to its young people and many others.

This cottage was built and ready for use in the first camp at Mensch Mill in

1929. A few campers had arrived the day before the official opening of camp and spent the night in the cottage.

'Twas the night before camp, when all through the cottage many creatures were stirring, yes, even the mouse. Candy and cakes are enticing foods for mice as well as for girls. After the girls had finished their repast of cakes and candy and were tucked away to their dreams, the little mouse came forth.

"A mouse!" Such a cry was more than enough to arouse those sleepy heads. A search showed no mouse to be found. "Back to your beds. There's no mouse at all."

Again all was quiet when came Peg's voice: "It is a mouse." This time, armed with shoes, papers and umbrellas we trapped the mouse to its lair, a candy bag.

"I'll get it," cried Helen. "I'll grab the bag and dash through the doorway with it." Stealthily she crept toward it, stretching across the cot to the window sill where lay the bag. A wild snatch for the bag, a hasty retreat, a dash through the doorway and the bag was thrown far down the hill.

Folks say that mouse nor any other has ever returned to the cottage. I have often wondered if the mouse was frightened or if the girls had learned to be more careful.

Since we had arrived early it was a great pleasure to greet the new campers, to help them select their cots, to unpack and prepare to be regular campers.

Upon registering some of the campers were assigned to the cottage on the hill. It was a bit fatiguing to climb that hill for the first time. They reached the cottage puffing. To their delight they found the cottage supplied with new cots, many windows and, best of all, deep window sills. These came to be appreciated by all campers as camp continued, for they served as book cases, dressing tables and hat racks. As they picked their cots, we wondered with whom else we were to share our cottage.

Camp was a new experience for practically all the girls in the cottage and all were strangers to the others. It did not take us long to become acquainted, for the cottage was small and we were interested in learning to know one another.

The cottage was built to accommodate eight campers very comfortably. As the day passed we found many campers arriving and eleven cots were crowded in. By evening only one cot was unclaimed. It was not unoccupied, however, for it had become the repository of all hats, coats, slickers, umbrellas and bags for which we could find no room about our cots.

With a few moments spent in learning to know more of each other, a few moments of quiet devotion, we ended our first day at camp. Each camper tucked herself in and tried to sleep.

Suddenly there came a rap at our cottage door. Rev. Mr. Wentzel had brought our eleventh camper. With an inward groan and, perhaps, an outward sigh, we thought of our eleventh cot. Thinking would do no good, so out of our cots we jumped, ready to greet our eleventh camper and help her move into the new cottage.

The experience of living together in that cottage meant a great deal. The cottage made it possible for those eleven girls to share the fellowship of camp, which is a fellowship with those about us and our

The
Lancaster
Classis
Cottage



Father at its very best. Some day we hope other cottages will dot that hillside—cottages built by other Classes or by individuals for the youth of our Church. Then camp will be made possible for other youth, thereby enriching their lives and showing them the deeper meaning of the life of Christ, of life with Christ and of life for Christ.

Anna Mary Hinkle,
St. Peter's Reformed Church,
Lancaster, Pa.

Professor of Gibberish: "I was just reading about a fellow who has been employed in this country for seven years, and can't speak a word of English."

"Impossible! What is his employment?"
"He's a train announcer at the Union Station."—Pathfinder.

Puzzle Box

ANSWERS TO—CURTAILED WORDS, No. 16

- | | |
|------------|----------|
| 1. Singles | 5. Pants |
| 2. Carpet | 6. Amend |
| 3. Times | 7. Taper |
| 4. Washer | |

BEHEADED WORDS, No. 18

1. Behead securely fastened and find one who had been sick. Behead twice and be personally conducted. Behead and get a boy's nickname.
2. Behead cowardly and see Poe's bird that said "nevermore." Behead and find a place named in Hosea 10:8.
3. Behead the name of a parent and get the one that remains of two. Behead twice and find a personal pronoun.
4. Behead what the whale does when it rises, and get what a naughty girl does. Behead and see those who are not in.
5. Behead to be on the edge of and get an indoor skating place. Behead and secure some writing fluid.
6. Behead on who moves around in the dark and get strong, heavy chords. Behead and find the poetic word for uncloses.
7. Behead water that has been heated until steam rises and get some road that has been lubricated. Behead twice and be conducted. Behead once more and find the name of your conductor.

A. M. S.

WHEN RIGHT WAS WRONG

Teacher: "As we walk along the road on a cold winter's day, and look around, what do we see on every hand?"

Bright Pupil: "Gloves."—Sudbury Star.

Pat (to sick friend): "Have yez made yure will?"

Mike: "Yes. Oi left iverything to the doctor that saves me loife."

The Family Altar

By Prof. H. H. Wernecke, D.D.

HELP FOR WEEK OF JUNE 29-JULY 5

Practical Thought: Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. Acts 1:8.

Memory Hymn: "God of Our Fathers," Reformed Church Hymnal, 589.

Prayer for children:

There is nothing in the world to fear,
For God is love and God is near;

God's little child am I, and He
Will keep me safe as safe can be—
In work and play—
By night, by day. Amen.

Monday—The Promise of the Spirit Acts 1:1-11

Very fittingly the preface of the book of Acts fixes our thought upon the coming of the Spirit who is to unite the followers of Christ into one body and is to empower this body for service. This promise of the baptism of the Spirit, "the promise of the Father" but also the promise of Jesus Himself, was of a baptism strikingly contrasted with that of John. The latter was momentary, in the physical element of water, implying a cleansing from sin; the former was to consist in an abiding relation to a Person whose continual presence was to transform character and to impart power for service. The witness in Jerusalem and Rome concerning Jesus was by the Holy Spirit. Witness to Christ and His redeeming grace today can be given only by those who are baptized in His Holy Spirit.

Prayer:

Come, gracious Spirit, heav'nly Dove,
With light and comfort from above;
Be Thou our Guardian, Thou our Guide;
O'er every thought and step preside.

Lead us to holiness, the road
Which we must take to dwell with God;
Lead us to Christ, the living way,
Nor let us from His pastures stray. Amen.

Tuesday—Peter's Testimony Acts 2:22-33

When the multitude speaks of the apostles as drunken, Peter answers them by bearing testimony to Jesus as the divine Lord. He reminds his hearers first that Jesus had been approved of God by mighty works and wonders; that Jesus died and rose again and hence was, according to the Scriptures, the Christ. Then too, Jesus had ascended to "the right hand" of God. Since, according to the prediction of David, the Christ was so to ascend, the gift of the Holy Spirit was proof that Jesus had thus assumed the place of supreme power. No less than then is the present work of the Holy Spirit a witness to the divine power of Christ. Those who reject Him, place themselves in opposition to the only power that can bring blessing to them and to the world.

Prayer: We thank Thee, O Father, that the law, the prophets and the psalms testify concerning Thee and Thy Son whom Thou hast sent. Grant that we may search in the Scriptures daily in order that we may be ready to give a reason for the hope that is in us. Amen.

Wednesday—The Comforter John 14:15-26

Even as this chapter begins with words of comfort, "Let not your heart be troubled," so we have in these lines the supreme ground of comfort. Another Comforter, one who would do for his disciples all that Jesus had been doing for them, is promised. In this coming of the Spirit, Christ Himself returns to earth, and as a result of His coming the disciples will enjoy a larger life and a fuller knowledge of the Father and the Son. This Comforter, the Holy Spirit, will teach them all things and bring to their remembrance all the words of their Master. With 1900 years of the work of the Holy Spirit in the hearts of followers of Jesus, are we less or more richly blessed than the apostles?

Prayer:

Our blest Redeemer, ere He breathed
His tender, last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

And every virtue we possess,
And every victory won,
And every thought of holiness
Is His alone. Amen.

Thursday—The Spirit of Life Romans 8:1-11

Very sweepingly the first sentence of this chapter turns our thought back over the truths emphasized in the previous chapters: justification by faith, freedom from condemnation is the blessed privilege of all those who are in Christ Jesus. They are controlled by the Spirit of life who is the Author of love and joy and peace and holiness and eternal life. Persons who yield to the appeal and are under the influence of sinful desires, think of and care for, and seek to obtain only those things which belong to the flesh. On the other hand, those who "walk after the Spirit" have their interests in things that are spiritual, in "righteousness, peace, and joy in the Holy Ghost."

Prayer: We thank Thee for Thy Spirit, O Father, that bears witness with our spirit that we are Thy children. Grant that the new life He has awakened in our souls may transform us more and more into the likeness of Thy Son. Amen.

Friday—The Omnipresent Spirit Psalm 139:1-10

No flight can remove us out of God's presence. Even a heathen, Seneca, could say, "Whithersoever thou turnest thyself, thou wilt see God meeting thee." The Psalmist specifies the most remote and distant places. "If I ascend up to heaven," I shall find that the inhabitants of that world have as necessary a dependence upon God as the inhabitants of this. "If I make my bed in Sheol," though I be removed out of the sight of all living, yet I shall not be out of the sight of the living God. "If I flee to the uttermost parts of the sea," even as a Jona, thou wilt be there to lead and hold me. A teacher stated to a class, "If you tell me where God is, I will give you an orange." A bright lad replied, "If you tell me where He is not, I will give you two."

Prayer: Even as we cannot flee from Thee, we rejoice that we are never beyond the bounds of Thy care. In daylight or in darkness, in joy or in affliction, we praise Thee for Thy gracious presence. Amen.

Saturday—Fruit of the Spirit Galatians 5:16-26

The apostle has been reminding the Galatians not to use their liberty as an occasion to the flesh but by love to serve one another. So when he enumerates those fruits which proceed from the Spirit as the root, he mentions first, love and so recommends love to God especially and to one another for His sake. Joy, a constant delight in God; peace, with God and conscience; long-suffering, patience when bearing injuries; gentleness, a certain sweetness of temper; goodness, which shows itself in a readiness to do good to all as we have opportunity; faith, fidelity in what we profess and promise; meekness, restraining our passions so as not to be easily provoked; temperance, in meat and drink and other enjoyments to be moderate—where these fruits are found, there is evidence of being led by the Spirit.

Prayer: Since in ourselves we are helpless, without Thee, O Christ we can do nothing, we pray for Thy divine presence in our hearts, in order that our thoughts and words and deeds may breathe Thy Spirit. Amen.

Sunday—The Office of the Spirit John 16:7-14

In no other part of Scripture is the office of the Holy Spirit set forth as clearly as in these lines. The world He will reprove, or convince, or convict of sin, and of righteousness and of judgment. The Holy Spirit will convict the world of being sinful on the ground, or evidence, of its rejection of Christ. By His resurrection and ascension, Jesus' claims to deity were vindicated and they still form the ground on which the

Holy Spirit convicts men that Jesus is the Christ, the Son of God. At the cross the prince of this world, the Devil, suffered his eternal defeat. But, as the Holy Spirit convicts the world through a crucified, risen, ascended, divine Christ, so He reveals to the believer the great realities of His divine Person and work and makes their meaning vital. Wherever witnesses testify faithfully to a crucified, risen, ascended Lord, there the Holy Spirit is accomplishing a glorifying of Christ.

Prayer:

Spirit divine, attend our prayers,
And make our hearts Thy home;
Descend with all Thy gracious power,
Come Holy Spirit, come. Amen.

COOKS ARE SENSITIVE

Wife: "Cook has left us."

Husband: "Why?"

Wife: "She said you were rude to her over the telephone today."

Husband: "The cook! Goodness gracious, I thought it was **you** I was talking to."—*Canadian Magazine*.

Birthday Greetings

By Alliene S. De Chant

It's sort o' exciting, this being home between trips, for there's always much to do and so little time! My suitcase needs two corner patches; new rubber heels must be put on my one-strap tan shoes. There's something a bit wrong with my right ear and the doctor puts oil in it and tells me to come back tomorrow; and the dentist finds an upper tooth that needs a new filling. Then too, there's cross-stitch to wash and iron, and my Japanese haori (coat) to mend, so that you who see my curios will find them clean and in repair. Miss Minnie wants me for "try-ons" because a Birthday Lady, bound for three missionary conferences and two camps, will need some pretty "changes"; a fairy godmother calls up and says there's a surprise at her house for me, and . . . and it's a white, basket-weave coat with a label in it,—(the very first white one I've ever had!); and another Lady with a Wand waves a

wave in my hair, a "finger" one that will last all summer! My typewriter needs a new ribbon and my fountain pen makes no more blots because its point is new. And the mailman keeps on bringing letters, and parcels with camp and conference books and maps and pictures in them. But there's time, somehow, to watch the wrens a-building; to discover four blue eggs in the robin's nest in the grape-arbor; to go down to the spring for a cocoanut shell drink; and to watch the lights begin to twinkle off there in town, while the whip-poor-will calls to his mate. "Hustling days" greetings to all my boys and girls who like to get things done.

P. S. My ear's all right now, thank you, and the dentist didn't hurt me a bit.

P. S. 2. Sh! But the dress I like best has pink rosebuds in it, puffed sleeves, and the billowy-est skirt and the perkier green streamers!

P. S. 3. And some folks I'll meet at Shady Side, Hood and Collegeville Conferences and at our Camp Mensch Mill will say, I'm sure, "I'm the big Brud (or sister) of one of your Birthday Club members!"

61ST COMMENCEMENT AT URSINUS

The exercises incident to the concluding of the academic year 1930-1931 at Ursinus College were interesting and inspiring. Each of the functions belonging to the closing of the year has its special interest, but the crowning event is, to be sure, the Commencement when the graduates are awarded their diplomas and formally sever their connection with the institution as students. In the closest connection with this, however, is the Baccalaureate service, always rich in interest and helpful in character. The Baccalaureate preacher this year was the Rev. William J. Shergold, minister of St. Aubyn's Congregational Church, Upper Norwood, London. To a large audience the preacher brought his message on Sunday morning, June 7. Basing his sermon on the words from Rev. 3:11, "Hold fast that which thou hast, that no one take thy crown," the preacher brought to the graduating class and to the audience present a most inspiring and heartening discourse. It left a deep impression upon those present and was well worth the trip from London to America.

Commencement Day found Bomberger Hall filled to capacity with parents and friends of the graduates, and patrons and friends of the College. At 10:30 an organ recital was given and promptly at 11 the academic procession moved into Bomberger Hall and filled the platform and the seats reserved for the graduates. The invocation was offered by the Rev. Mr. Shergold. Two salutatory addresses were delivered, the former by Ruth Constance Carpenter of Allentown, Pa., who spoke on "Vergil's Message to the World of Today," and the latter by Margaret Louise Strevig of York, Pa., whose subject was, "The Role of Leisure in Living." The valedictory oration was spoken by John William Fertig of Lebanon, Pa., on the theme, "The Open Mind." The commencement address was delivered by David Lawrence, President of the "United States Daily," prominent newspaper correspondent, radio speaker, and publicist of Washington, D. C. He spoke interestingly and convincingly of world conditions today and the part which the generations of graduates leaving our colleges will have to take in world affairs. He said that life is divided into two major types: political and religious. Both are related to the social and economic structure of the world. Individuals should not be too selfish lest they fail to grasp true religion; they should not be too material lest they become too much involved in the commercial side of life. By means of a renewed faith applied to a world of circumstances, the youth of tomorrow could if they so desired bring about a new Renaissance.

The conferring of degrees followed Mr. Lawrence's address. The degree of bach-

elor of arts was conferred upon 54 of the graduates, and the degree of bachelor of science upon 61. The Dean of the College presented the following gentlemen who received honorary degrees: for the degree of Doctor of Divinity, the Rev. Harry Jackson Ehret of Bethlehem, Pa., the Rev. Edwin Milton Sando of Hanover, Pa., and the Rev. William James Shergold of London, England; for the degree of Doctor of Pedagogy, William Martin Rife of Carlisle, Pa.; and for the degree of Doctor of Laws, David Lawrence of Washington, D. C. President Omwake delivered a brief address to the graduating class, after which the College pastor, Dr. John Lentz, pronounced the benediction.

Honors and awards were received by the following graduates and students: Magna cum Laude, Ruth Constance Carpenter, John William Fertig, Margaret Louise Strevig, Ruth Estelle LaWall; Cum Laude, George Alfred Clark, George Raymond Todd and David Oscar Trauger; Department honors: in Biology, Ida VanNatta Jaggard; in Economics, George Alfred Clark and Stanley Omwake; in French, Margaret Louise Strevig; in Latin, Ruth Constance Carpenter; in Mathematics, Foster LeRoy Dennis and John William Fertig; in Physics, David Oscar Trauger. The Hunsicker prize in oratory, \$20, was awarded to Gilbert Raney Kugler of Philadelphia; the Meminger prize in oratory,

\$15 to Albert Benjamin Scirica of Norristown, Pa.; the Robert Trucksess prize in the social sciences, \$40, to Edwin H. Krall, of Philadelphia; the Elizabeth Rockefeller McCain prize in English, \$50, to William M. Steele, Jr., Pottstown, Pa.; the Boeshore prize in Greek, \$25, open to men, to Norman W. Shollenberger, of Hamburg, Pa.; the Boeshore prize in Greek, \$25, open to women, to Eveline Omwake of Collegeville; the Lentz prize in German, \$25, to Barton LeRoy Burkhart, East Earl, Pa.; the Frederick William Wile prize in American politics, \$25, to Harriette Blanche Drysdale, of Chester, Pa.; the Duttera prize in Church history, \$25, Barton LeRoy Burkhart, East Earl, Pa.; the Ursinus Woman's Club prize for distinction in athletics, \$25, to Anna May Connor, of Wildwood, N. J.; the Ursinus Circle prize in Pageantry, \$15, open to women, to Mildred B. Hahn, of Easton, Pa.; the President's award for distinction in athletics, gold medal, to Jacob Donald Sterner, Collegeville; the E. L. Wailes Memorial prize for 1931, \$20, to Anna M. Brooks, Washington Square, Pa.; the E. L. Wailes Memorial prize for 1930, \$20, to Eugene H. Miller, Mt. Penn, Pa.

The other functions of commencement, the Junior Oratorical Contest, the Class Day exercises, the annual meeting and dinner of the Ursinus Woman's Club, the annual meeting and dinner of the Alumni



JUNIOR ATTENDANTS AT CEDAR CREST COLLEGE

Who led the Commencement Procession on June 4

Athletic Club and the Oratorio on Sunday evening, and the several class re-unions were full of interest and enthusiasm. The Alumni Dinner on Saturday afternoon was largely attended, and was an enthusiastic re-union of alumni. Dr. Ralph L. Johnson presided as toastmaster. Brief addresses were made by Rev. George Stibitz, Ph.D., D.D., '81, Rev. Irvin F. Wagner, B.D., '91, Mrs. Caroline Paist Butz, A.B., '06, Prof. S. S. Shearer, M.S., '16, and George W. R. Kirkpatrick, '26. The Dinner was followed on Saturday evening by the Senior play given in the gymnasium.

At the annual meeting of the Alumni Association in addition to the usual routine business of the year, the projected revision of the constitution claimed the attention of the members. After considerable discussion on the several changes proposed the constitution was adopted and a committee charged to have it printed and prepared for circulation. The officers of the Association for the year 1931-32 are, president, Rev. Charles F. Deininger; vice-president, Dr. Ernest C. Wagner; secretary-treasurer, Dr. Calvin D. Yost; alumni director, E. M. Hershey, Esq.

The annual meeting of the Board of Directors was well attended. The first act of the Board after going into session was to take recognition of the death of A. D. Fetterolf and adopt an appropriate minute. Mr. Fetterolf was a member of the Board for 25 years, was a vice president and chairman of the Executive Committee. He was regular in attendance at all meetings, was wise in counsel, and his interest in the work of the College never failed.

The treasurer's report showed that the benefactions of the College during the year past amount to \$185,971.14. During

the year progress has been made in the organization of the department of Physical Education. Oscar E. Gerney, A. M., has been elected to head this department. The Board authorized the necessary equipment for the gymnasium and provided for a full staff of coaches for next year. In addition to R. C. Johnson who is Director of Athletics and J. C. McAvoy, head Coach of football, there will be added as assistant coaches in the various sports, Mr. Ralph Chase, of Pittsburgh, and Mr. Donald Sterner of Collegeville. Philip Willaurer, A. M., was appointed as an instructor in the department of political science and Ruth Thornton Carter, A. B., instructor in sociology.

The last event of the entire commencement program was the laying of the cornerstone of the new science building now in process of construction. At 2 P. M., on Monday, a large assembly gathered on the west campus to witness these ceremonies. This cornerstone laying came just 40 years after the cornerstone laying of Bomberger Hall, that having taken place at the commencement exercises of 1891. Dr. J. W. Meminger offered the invocation. President Omwake made the introductory address. This was followed by an address by Dr. James M. Anders, a member of the Board of long service and a director especially interested in the advancement of science and the erection of this building. The formal laying of the stone was performed by President H. E. Paisley of the Board of Directors. The work on this large and imposing building is progressing rapidly and it is expected that when the patrons and friends of the College assemble for the commencement of 1932 it will be completed and ready for inspection.

—C. D. Y.

achieving marvelous results. And, thus, we are enabled to reach some definite conclusions about their nature and function. By their works we know them. Similarly we see the power at work that certain men in Jerusalem received on the day of Pentecost. The Book of Acts and the epistles fairly throb and glow with it. The Greek word for this power is "dynamis." It is well named. The effect of it, as seen in the lives and labors of men, was truly dynamic.

But just what was it like? Did these waiting and expectant disciples receive mental power? Knowledge is power. It achieves mighty things. By means of his growing knowledge man has conquered the earth, and woven the wondrous fabric of our civilization. And because of its manifest triumphs, men are prone to rate knowledge above all other kinds of power, and to covet education as the supreme boon of life. But it is evident that the blessing of Pentecost was not knowledge. The gift of power did not transform fishermen into theologians and philosophers. It made no additions to their knowledge, whether of things natural or supernatural.

Nor was it material power they received, the kind represented by money and by the things wealth can achieve. That, too, is a tremendous power, as we know to our hurt. With money, men can bless or curse the earth, they can make peace or war. But, again, it is obvious that the pentecostal gift had nothing to do with money, or with material might of any sort. As it did not make illiterate men learned, so, likewise, it did not make poor men rich. Peter confessed, on a memorable occasion, that they had neither silver nor gold.

But if, now, we study the effects of this pentecostal power in our records, there can be no question at all about its nature. We see that it transformed men. It changed their inmost spirit. It revolutionized their character. It made them Christlike men.

And the story of that transforming power is not confined to the records found in the New Testament. There we have the first authentic and classic instances of its operation. But the same story is writ large in the annals of nineteen centuries. The history of Christianity is the story of a continuous Pentecost. Since that day, a countless multitude of men has been endowed with precisely the same power from on high that the disciples received in Jerusalem. And it has made them new men: children of God, brothers of man, haters of sin, builders of the Kingdom. It was a power that transformed their lives, and that transfigured death.

Indeed, if the pentecostal narrative were lacking in our records of the beginnings of Christianity, we should have to write one in order to explain adequately the rise and growth of the new religion founded by Jesus Christ. For it is evident that in these Christian ages a power is working, in and through men, that is new. Mental, material, even moral power men knew. And when Jesus came into our world, there was much in it of these various kinds of power. There was no dearth of philosophy, of wealth, or of moral codes. But in Christ another power manifested itself. Its simplest, and withal deepest, name is love. And when He left our world, a similar power resided in the men who were His disciples. They had been baptized with His Spirit. And the source of that power is truly "on high." For it was God's Spirit Who dwelt in Christ, and Who endowed men with His power at Pentecost.

II. The Need of the Gift. Why was pentecostal power promised and given to these men in Jerusalem? What was the purpose of its bestowal? Jesus Himself answers these questions. He said to these men, "Ye shall be My witnesses" (Acts 1: 8). That was to be their mission, to bear witness to Jesus, verbally and vitally. Like Him they were to go forth into all the world with a message and with a ministry. Their message was the glad tidings of God's

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fifth Sunday after Trinity

July 5, 1930

The Spread of Christianity
The Gift of the Holy Spirit

Acts 1:6-9; 2:1-8

Golden Text: Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth. Acts 1:8.

Lesson Outline: 1. The Nature of the Gift. 2. The Need of the Gift. 3. The Method of the Gift.

Our general topic for the remainder of this year is "The Spread of Christianity" during the apostolic age. The course will consist of studies in the Acts, the Epistles, and the Revelation. It is the logical continuation of our studies during the first half of the current year, which dealt with "Jesus, the World's Saviour." Now we proceed to consider the earliest effect of His redemptive ministry upon the lives of men and women, as we find it portrayed in the records of the New Testament. These biblical portrayals are of perennial interest because they are typical of what has happened again and again in all subsequent ages. They show us the first trophies of Christ, the earliest specimens of the innumerable host that later followed in their train.

Naturally the first lesson in this new course is the pentecostal story, which marks the birthday of the Christian Church. Jesus had promised His disciples that they should receive power "when the Holy Ghost is come upon you." On the day of

Pentecost that promise was fulfilled. Men, tarrying in Jerusalem, were endowed with power from on high. And, thus, the Church had its beginning.

In this first lesson, therefore, we shall study this power from on high, the secret of the life and strength of the Christian Church. We shall consider the nature of this dynamic power that makes men witnesses of Christ, our need of it, and the manner of its bestowal and reception.

I. The Nature of the Gift. Just what was it that happened on the day of Pentecost? We read that a group of men received "power from on high." But that does not take us very far, for power is a very general term. We are familiar with various kinds of it. Thus, science speaks of the energy of nature. That is a certain kind of power. Similarly we may speak of mental, moral, and material power. We know them all, and each of them performs its own peculiar and distinctive functions. Our first concern, then, must be to form a definite idea of the kind of power the disciples received from on high on the day of Pentecost.

That does not mean, of course, that we can explain it. No man has fully unlocked the secret of power. There is a mystery about it which baffles the mind of man, whether we think of the power of nature, of the varied powers manifested by man, or of the power we call "supernatural" (a noble word that has been much abused). Ultimately, we are face to face here with the secret of life in all its forms, pointing to the common source of all power, which is in God. In the deepest sense all power is "from on high." God is its source.

But while we may know very little about the ultimate secret of power, we do understand its effects. We see it at work all around us. We see the forces of nature

Kingdom. And their ministry was a life of Christlike love, God's own way of establishing His rule in the hearts of men and in the life of the world.

It was a gigantic task, truly. And, in order to achieve it, these men surely needed power, yea a new power, for no power known to man or possessed by him was equal to the establishment of the Kingdom of God. But we can readily see that the power they did receive matched their task and met their need. Being sent upon a spiritual mission, they were endued with spiritual power.

Picture these early disciples of Jesus, faring forth as the builders of God's Kingdom in a hostile world. All the mental, material, and moral power of this world was pitted against them. Rome held these men in derision, as impotent fanatics, incapable of affecting in any way the fate of that mighty empire. Greece regarded their gospel as foolishness. These preachers, bearing witness to Jesus, were no match for her philosophers. And to Jewish pride their ministry, even as their Master, was a stumbling block. Subversive, they deemed it, of all true religion. And to meet this triumvirate of worldly power these disciples of Jesus had no equipment save the power from on high with which their souls were girded. But, ere long, the might of the Spirit of God, working through humble men, conquered Rome, Greece, and Judah, and continued its triumphant way through the ages.

Sometimes the Church has been tempted to use other weapons than spiritual in her warfare against the kingdoms of this world. She has built up a mighty organization, possessing great political strength and material riches. Or she has constructed imposing systems of theology and morality. But all these are poor substitutes for the pentecostal gift. They do not bear witness to Jesus. They cannot promote the achievement of the mission of the Church. There is only one means for the establishment of God's Kingdom. And that is men and women who are filled with the Spirit of Christ.

III. The Method of the Gift. How did the pentecostal gift come to men? How was this power from on high bestowed and received? That, perhaps, is the most important question of all. For we, too, need that power; both for ourselves and for our work.

We read in our lesson that this power from on high descended from heaven like the rushing of a mighty wind; that it sat upon each man like as of fire; that they all began to speak with other tongues, as the Spirit gave them utterance.

Obviously, we must press back of these pictorial descriptions of the event in order to find a helpful answer to our questions. Unless we do that, we shall degrade and dishonor the Holy Spirit of God. We shall regard Him as a kind of celestial magic, working mechanically upon man. Every student of religion knows what mischief has been wrought, and what crude superstitions are still being taught, by such unworthy notions of the nature of the Holy Spirit, and of His operation in men.

Ultimately, indeed, we face here the mystery that no man can fully fathom, though every man may experience it for himself. It is the mystery of religion, of personal communion with God the Spirit. Even on the human level such personal and spiritual fellowship is mysterious, but it is also the most real and precious aspect of human life. And no man really lives until he enters deeply into this crowning experience of life. Without it he merely exists and vegetates, but he does not live on the human level. Thus children commune with parents; pupils with teachers; friend with friend. And, in each instance, men receive new personal power, as genuine as it is helpful. Such human analogies may help us to understand a little the way in which men receive power from on high to bear witness to Jesus Christ.

On that day of Pentecost, through re-

pentance and faith in Christ, who had revealed the Father, the disciples experienced a fellowship with God, so personal and vital, that it filled them with spiritual power. And that great spiritual miracle has been repeated again and again. Nor will its repetition ever cease, so long as men bear witness to Christ, through whom, in the Spirit, we have access to the Father (Ephesians 2:18).

Today, as at Pentecost, men may become Spirit-filled witnesses of Christ, through repentance and faith in His gospel. And through such men God is building His Kingdom. They are endued with power from on high, and there is no power on earth can withstand them. Before its divine might, the powers of Rome, Greece, and Judah still manifest their impotence. Even as they cannot save men from sin, so they cannot destroy the salvation that God Himself has provided. And if we really believe that sin, with all its ways and works, is doomed to death, it is because we have faith in the omnipotence of the power of the Spirit of God, mightily at work in the hearts of men and the history of mankind.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 5: What Is Christian Patriotism?

Matt. 6:33; Ps. 122:1-9

The Sunday bordering on the fourth of July furnishes a suitable occasion for the consideration of the general subject of patriotism. One of the deepest emotions in the human heart is that of patriotism. The love of country is as old as the human race. Men have always been willing to love, to live for, and if necessary, to die for their country. They regard no sacrifice too great, too glorious for their country. And this is a very noble impulse which lies at the heart of humanity.

"Breathes there a man with soul so dead
Who never to himself has said,
This is my own, my native land?"

Our country throws its arms of protection around us, safeguards our lives and our property, preserves law and order so that we can live together in peace and security, sets up ideals of liberty, of prosperity, of justice and truth without which civilization could not endure. It is a great thing to be a citizen of a great country. We share all of its blessings and fortune and are enriched and ennobled by all the lofty principles which it cherishes and promotes.

There may, however, be such a thing as a false patriotism. This may take the form of narrow prejudice, and unholy pride, and may vaunt itself in flippant and foolish attitudes. There is such a thing as a false nationalism which may do more harm than good. When one studies the history of nations one is impressed by the evils which a narrow nationalism has produced in the world. Nations, as well as individuals, may be self-centered, self-seeking and may check human progress along many lines. It is quite evident that today we are confronted by such a form of nationalism the world over. Every nation is striving for mastery and is seeking to promote its own interests. Perhaps this is an aftermath of the war. Perhaps it has grown out of the fact that many of the nations were dissatisfied with the terms of world peace and the distribution of the spoils of the world war. The enormous debts resting upon the nations have made the nations envious and jealous of each other, and have produced a feeling of aloofness which is everywhere manifest. Every nation tries to live its own life and has little regard for other nations in the world. But no nation can live unto itself just as no individual can live unto himself. Every person loves his own family best, but that does not mean that he cannot show proper regard to other families. So we love our nation best but at the same time we must respect other nations as well.

Our topic, however, refers to **Christian patriotism**. What is Christian patriotism? This is a patriotism that is rooted in Christian principles. Here in America Church and State are separate institutions. They are intended not to antagonize, but to support each other. Each has a distinct sphere in which it operates, and usually they do not clash with each other. But there may arise occasions when they come in conflict with each other. When the State demands from its citizens anything that is contrary to the higher spiritual law then it is the duty of free citizens to follow the higher law. There has recently come to our notice the case of a certain Dr. Macintosh, who applied for citizenship in this country. He was asked whether he would uphold the State on all occasions and whether he would take up arms in defense of the country in time of war. He stated that he would not do so if the country was engaged in an unrighteous war but would be governed by his own conscience. He was refused citizenship, and the press, at least the religious press, has expressed astonishment, if not indignation at such a verdict. Who is right—the Court who refused him admission as a citizen, or the learned Doctor who declared he would make conscience his guide in case of war? How far can a man obey the laws of his country and not stultify his own conscience? Where the laws of man and the law of God conflict, what is the duty of a believer in God? Should he not obey God rather than man?

Christian patriotism, however, goes a great deal farther than this. If one loves his country he will bring Christian principles to bear upon the life of the nation. If his country is wrong he will try to set it right. He will use his ability to make it an ideal country. There are too many people who stand aloof from the duties and responsibilities of citizenship. They never think of how they might make their nation a better nation. It is the duty of Christian citizens to hold up before the nation high moral principles and ideals. These can be actualized only through personalities, laws and institutions. The moral tone of a nation is no better than the moral tone of its citizens. The people constitute the nation. If, therefore, we have honest, just, God-fearing people we shall have a righteous nation. It is not the business of the Church to make good citizens, but to make good men and women, and these in turn will be good citizens, who form a good and great nation.

Christian patriotism is a sense of loyalty to the nation not merely in times of war, but especially in times of peace. We have no dearth of patriotic sentiments during war times, but we too often miss these when we live in peace with other nations. When we are at peace is the best time to build Christian principles into our national, social and industrial life. If we do this we shall not need any more war, for a high grade Christian patriotism will keep us friendly with all people and assure the realization of our highest ideals.

"O Beautiful, our Country!

Round thee in love we draw;
Thine is the grace of Freedom,
The majesty of law.
Be Righteousness thy sceptre,
Justice thy diadem;
And on thy shining forehead
Be Peace the crowning gem!"

25TH ANNIVERSARY OF ORDINATION OF REV. ROY J. FREEMAN

Sunday, June 14, proved a red letter day in the annals of the Uniontown, Pa., Charge. The occasion was the 25th anniversary of the ordination of its pastor, Rev. Roy J. Freeman. The charge consists of four Churches, namely: Pillow, Malta, Dalmatia and Stone Valley, all of which joined in observing the event at the latter or mother Church. The membership is nearly 400, and most of them, together

with a host of friends, crowded the auditorium to its capacity at 3 services; 10, 2 and 7.30.

During these interesting services, messages were brought by 3 sons of the charge, Revs. G. E. Kopenhaver, Cherryville, Pa.; Adan A. Bohner, Kunkletown, Pa.; and George W. Spotts, Telford, Pa., as well as by Revs. Charles A. Huyette, Millersburg, Pa., and J. E. Freeman, Weissport, Pa., father of the pastor, who has served in the ministry for 54 years. Other clergymen who participated in the services were Revs. Elias S. Noll, C. P. Wehr, D.D., J. W. Wetzler and Pastor Henning of the Lutheran parish.

Rev. Mr. Freeman presented an interesting statistical report of his pastorate as follows: Sermons, 2,707; baptisms, 668; marriages, 165; funerals, 256. Mrs. Freeman was presented with a handsome quilt made by the Reformed women of Dalmatia, and Pastor Freeman was presented with gifts from members of Dalmatia and Stone Valley and other friends. Both responded in appropriate terms. The Pillow congregation has dedicated a window in their recently remodeled Church in honor of this silver anniversary of Pastor Freeman. Prof. John B. Boyer, chairman of the committee, gave due recognition of all who assisted in the success of the program. The various choirs of the charge rendered excellent music and the programs were in-

terspersed with solos, duets, and trios, which added much to the inspiration of the occasion.

BETHANY ORPHANS HOME

Rev. Henry E. Gebhard, Superintendent

In connection with the commencement exercises of the 8th grade at Bethany four silk flags were presented to our Public Schools by the DeMolay Chapter of Lancaster, Pa. This chapter of boys is sponsored by the Knights Templar of Lancaster. Dr. Sayres, who delivered the commencement address to our children and who is also a member of our Board of Managers, is the chief counselor of this chapter. The gift filled a great need in our school rooms. They were accepted by our principal, Rev. Wm. C. Slough.

Miss Anna Kowalska, who is connected with the Recreation Association of Reading, helped by her weekly visits during the past eight weeks to prepare our children for this summer's recreational program. Our recreational leaders have arrived and we are looking forth to a summer of great activity.

The excavations for the Reed Baby Cottage and the Service Building have been completed. The materials from the old Hotel which was wrecked, have been sorted and assembled and made ready for use in our Service Building.

President Juan Bautista Perez, of Venezuela, has resigned. The Venezuelan Congress accepted it and fixed June 19 as the date for the election of a new President.

Mahatma Gandhi, who will leave India about the middle of August to attend meetings of the Federal Structures Committee in London, has decided when there to live among the most humble mendicants of Kingsley Hall, London's East End home for the poor, while the other delegates will install themselves in the city's hotels or the castles of their friends.

The first definite move for setting up a ten-year plan for American industry, with the object of stabilizing production, eliminating unemployment and integrating the industrial and economic structure of the nation, was taken June 14 by the National Civic Federation in a letter to leaders of American industry and organized labor. The letter urged the calling of a national congress to discuss and formulate a program of industrial readjustment and create permanent machinery for this purpose. The National Civic Federation, of which Elihu Root is honorary president, sent out the letter over the signature of James W. Gerard, former Ambassador and chairman of the commission on industrial inquiry.

The Church of England has petitioned the League of Nations to investigate allegations of Soviet persecution of religion in Russia. This is the first petition of any sort ever presented to the Assembly in its ten years' existence, and it is signed in behalf of the Christian Protest Movement.

Five hundred persons were drowned off the west coast of France June 14 when a hurricane capsized the crowded excursion steamer St. Philibert. Only seven survivors have so far been reported.

Wilkins Polar submarine the Nautilus, which left Provincetown, Cape Cod, June 4 for Polar regions was found disabled 1,700 miles east of her starting point. The engines were crippled by rough weather and her radio signals for assistance were weak. The craft was taken to Queenstown, the most convenient port.

An instrument which is expected to penetrate at least 60,000,000,000,000,000,000 miles into space is under construction at the Naval Observatory at Washington. Professor G. W. Ritchey, of Paris, is the designer of this powerful telescope.

Completing his 48th winter season in Florida, Thomas A. Edison and Mrs. Edison have returned to their home in East Orange, N. J. Mr. Edison's experiments with rubber extracted from goldenrod have passed the preliminary stage and are in a state of being made commercially practical, according to a statement from his son, Charles Edison.

Miss Anna Gordon, of Evanston, Ill., formerly president of the International Women's Christian Temperance Union, died in a sanatorium in Castle, N. Y., June 15.

Drought conditions in the Northwest are more severe than last year, according to a report to the farm agencies of the government. The dryness extends from North Dakota to Oregon, causing great loss to crops.

President Hoover addressed the Indian Editorial Association at Indianapolis June 15 and the next day made an address at the dedication of the Harding Memorial at Marion, Ohio.

Senator Juan B. Alegre, 42, noted politician in the Philippines and for years a leader of the faction favoring independence for the islands, died June 14 at Manila.

HOOD COLLEGE COMMENCEMENT

(Continued from last week)

At the baccalaureate service on Sunday morning an admirable sermon was preached by Dr. Charles E. Jefferson, of New York City, taking as his text, "Will you also go away?" In most vivid and impressive manner Dr. Jefferson described the

NEWS OF THE WEEK

Mrs. Henry W. Elson

William Frederick Denning, famous astronomer, who discovered five new comets, died in Bristol, Eng., June 9. He was 82.

The British submarine Poseidon sank after a collision with a steamer off the coast of China June 9. Two of the 33 saved died afterwards and 18 men went down with the vessel.

For the first time in its history East Hampton celebrated June 9 the birthday of John Howard Payne, born in 1791, author of "Home, Sweet Home" and most famous citizen of that village. The poet's boyhood home, bought four years ago by the village and preserved as a shrine, was visited by hundreds of people.

The Tennessee House of Representatives June 10 voiced its approval of a statute prohibiting the teaching of the theory of evolution in schools wholly or partly supported by State funds by rejecting a bill to repeal the law. The bill for repeal was defeated by 58 votes to 14.

To meet President Hoover's demand for economy, the Marine Corps has again stopped recruiting and will reduce its strength by 500 to 1,500 men. The exact extent of the reduction has not been determined, according to officials, but should it reach 1,000, the saving for the fiscal year 1932 would be about \$1,000,000.

Ten thousand persons were slain in a wholesale slaughter of non-combatant farmers, used by Reds in Kiangsi Province as a human shield to cover an advance against government troops. An American destroyer was dispatched to Foochow. Missionaries are leaving Yenping, China.

Prime Minister MacDonald emphatically informed the House of Commons June 10 that he opposed the calling of an international conference on war debts now, which had been suggested during the visit of Chancellor Brüning and Foreign Minister Curtius of Germany.

President and Mrs. Hoover entertained 800 disabled World War veterans from nearby hospitals June 10 at the garden party given annually for them at the White House.

Sir Oliver Lodge celebrated his 80th birthday June 11 by starting on his autobiography.

The Legislature of the State of Vera Cruz June 11 passed a bill providing that in future only one Catholic priest would be permitted to exercise religious offices for every 100,000 inhabitants and that fines would be imposed where additional priests were found to be officiating.

Dr. C. C. Wu, Chinese Minister to the United States, has resigned because he would not be a party to furnish munitions of war to the Nationalist Government at Nanking for use against the rival government recently set up at Canton. Dr. Wu is a Cantonese.

Meeting as a unit in the first conference of its kind in nearly a decade, executives representing all railroads in the United States had a meeting in New York City and agreed to petition the Interstate Commerce Commission and the appropriate State commissions for permission to increase all freight rates and charges a maximum of 15%.

A log cabin in which Thomas Lincoln and Nancy Hanks were married 125 years ago June 12 was dedicated as a national shrine. It is now enclosed by a brick and stone temple, built in the style of pioneer Kentucky Churches. The day was a State holiday in Kentucky and thousands of visitors thronged the historic town of Harrodsburg, the first white settlement west of the Alleghenies.

Elderly persons cared for by old-age pensions throughout the United States in 1930 totaled 10,307 and received \$1,714,000, according to the Labor Department. This is ten times the number cared for in 1928 and more than eight times the amount spent.

Paul Doumer became President of France June 13. He succeeded M. Doumergue, who has become a private citizen at Toulouse and joined his bride of two weeks. The new President is 74 years old, and lost 4 of his 5 sons in the World War. He is, like his predecessor, a Protestant, and "drinks water only."

Although steamship companies are lowering rates for travel to foreign countries, State Department figures show a sharp decrease for the first time in eight years in the number of passports issued. There has been a decrease of 50,000, as compared with last year.

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withdrawal of group after group of the Lords' earlier followers until but the twelve remained, and to them He addressed this searching question. Dr. Jefferson predicted that this text would remain with the graduates as a question and a challenge after they had forgotten the name of the speaker or of the place from which he came; that even 50 years from now they would be repeating the text as a challenge to their grandchildren. He spoke of the going away being manifested in a lowering of ideals and practice in a number of different fields. Among them were the use of words, of the direction of conversation, the choice of reading, the direction of conduct, and finally in matters of religion. Addressing the class frequently as the objects of especial thought and attention at this time, he finally challenged them with a searching look sweeping the entire class as he said, "Will you also go away?" Will you go? Will you? President Apple's remarks following the sermon were almost inevitably a repetition of the same challenge in slightly varied form.

An interesting little ceremony took place at 3 P. M. in Meyran Hall, during which Mayor L. C. Culler, of Frederick, the contractor, handed to Mr. L. A. Meyran, most generous donor, the key to the building. In accepting this and passing it to Mr. Emory L. Coblentz, chairman of the Building Committee, Mr. Meyran expressed himself as highly pleased with the building and with all that he had seen during this his first visit to Hood. He spoke especially of the fine co-operation that seemed to be in evidence at every point as the exercises proceeded. Mr. Coblentz, in turn entrusted the key to President Apple with the admonition to care well for the building in its use as a part of the group of one dozen buildings now on the campus. President Apple then expressed his grateful appreciation to each of those participating for their several parts in making this fine building possible, and then addressed his remarks of appreciation to Mrs. B. F. DeLong, of Philadelphia, who had generously furnished the large social room in which the dedication took place in memory of her mother, Mrs. Martha McCauley Fox, who had been a student at the Frederick Female Seminary during the years 1861-63. Mrs. DeLong, in reply, expressed her pleasure over having done so and her delight in the building and in the room itself.

There followed a reception to the graduates and their relatives and friends, during which punch and cakes were served, and delightful music was rendered by the string ensemble, consisting of Miss Mary Hamm and the three Gabel Sisters, of Boyertown, Pa. From 4 until 5, Professor Wade gave an organ recital in Brodbeck Hall in honor of the Class of 1931, the latter part of which consisted of request numbers asked for by members of the class.

Following the awarding of degrees and presentation of diplomas, the Elsie Muir Loucks prize was bestowed upon Emma May Gabel, of Boyertown, Pa., who most fully realized the ideal expressed in the establishment of the prize. A silent tribute was paid to Helen Marie Harris, a member of the class, who lost her life in an automobile accident on the preceding New Year's Eve.

President Apple then gave a running commentary of the outstanding events of the year, speaking of the transfer from the Frederick Female Seminary buildings after 37 years to the occupancy of quarters on the campus by the entire student body. Mention was made of the large enrollment of the year and its uniform continuance during the year, ending in the award of degrees to the largest graduating class in the history of the institution. Grateful appreciation was expressed again by President and Mrs. Apple for their vacation trip of five weeks last fall to California and return by the Panama-Pacific route. Reference was feelingly made to the long-continued illness of Dean Sara C. Lovejoy,

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extending since the early days of January, and of the appointment by the Board of Directors of Dr. Dorothy I. Morrill as acting academic dean during the leave of absence extended to Dean Lovejoy. Announcement was also made of the separation of academic from social duties and the appointment as Director of Student Personnel of Miss Mabel C. Lytton, Associate Dean of Women at Syracuse University for the past several years. Miss Lytton received her bachelor's degree at Ohio Wesleyan University, her master's degree from Columbia University, and has done graduate work at Boston University. She will be cordially welcomed to the administrative staff of Hood in the fall, and with

Dr. Morrill as Acting Academic Dean, will carry forward Hood's general activities in their respective fields.

In accordance with custom, the large audience arose and remained standing in silent tribute to Mrs. Margaret E. S. Hood for her generosity in forwarding the interests of her Church, her community, and her college. A large bunch of crimson peonies was entrusted to a committee to place upon her grave during the afternoon.

Gifts were announced to the building and endowment funds, to the library from the senior class, and to the scholarship fund by the various classes of alumnae holding reunions. Especial thanks were extended to the Class of 1931, being the eighth class in succession since 1924 to adopt a goal of \$20,000 to be contributed to the endowment fund within a period of ten years. One hundred per cent of their number had made pledges to the amount. The total of these goals by the eight classes has now reached \$145,000.

Mention was made at several of the exercises of the completion last September of 35 years of association with and service for the College of the President's wife, and the Class of 1932 at the Step Songs sang to her an appropriate song and presented her with a beautiful bouquet of flowers.

Announcement was made of the very fair enrollment of students for the coming year and of the opening of College for its 39th year on Monday, September 21. Comparatively few changes will occur in the faculty and new members to fill vacancies have been secured in almost every instance, and with a view to upholding and uplifting the standard of Hood. Thus passed into history one of the very finest and most brilliant commencement exercises with the graduating of Hood's largest class. The names of those receiving degrees are as follows: Bachelor of Arts: Misses Muriel Brien, Orange, N. J.; Lydia Caplan, York, Pa.; Martha Carson, Germantown, Philadelphia, Pa.; Sarah Chase, Catonsville, Md.; Dorinda Catharine Crobaugh, Easton, Pa.; Jane Barnhart Crownover, Greensburg, Pa.; Beatrice Datesman, Columbia, Pa.; Anna Justine Davis, Washington, D. C.; Martha Elizabeth Engle, Frostburg; Emma May Gabel, Boyertown, Pa.; Katherine Godard, Pittsburgh, Pa.; Elizabeth Goodrich, Reading, Pa.; Dorothy Jean Grey, Greensburg, Pa.; Margery Elizabeth Griffith, Media, Pa.; Elizabeth Mildred Haar, Abbottstown, Pa.; Eleanor Hoover, Lancaster, Pa.; Katharine Roulette Kieffer, Frederick; Anna Dorothy Klawan, Cumberland; Mary Elizabeth Kirk, Llanerch, Pa.; Miriam Gertrude Klink, Stowe, Pa.; Ellenor Louise Knecht, Bayonne, N. J.; Doris Adelaide Koontz, Mt. Pleasant, Pa.; Mary Blair Lane, Valley Lee, Md.; Anna Grace Loran, Philadelphia, Pa.; Edith M. Lowe, Greensburg, Pa.; Mary R. McClintock, Philadelphia, Pa.; Lydia Segraves Magee, Easton, Pa.; Janet Maxwell, Dormont, Pa.; Catherine Jane Meyer, Bellefonte, Pa.; Dorothy Kern Mickle, Neffs, Pa.; Catherine Victoria Middlekauff, Hagerstown, Md.; Eleanor Kemp Miles, Carteret, N. J.; Mary Catherine Miller, New Brighton, Pa.; Eleanor Martha Miller, Rockwood, Pa.; Margaret Frances Minott, Portland, Maine; Dorothy Ann Moore, Hollidaysburg, Pa.; Eleanor Groff Musser, Rockwood, Pa.; Helen Romaine Myers, York, Pa.; Elizabeth Hitchner Newkirk, Daretown, N. J.; Helen Elizabeth Patterson, Jeannette, Pa.; Ruth E. Paules, York, Pa.; Hildegard Pilgram, Lancaster, Pa.; Jeanne Prettyleaf, Lewistown, Pa.; Caroline Hysex Prifold, Somerville, N. J.; Dorathea Bromhead Prifold, Somerville, N. J.; Frances Amelia Marshall Rahn, West Reading, Pa.; Dorothy May Raine, Royersford, Pa.; Rachel Ruth Reser, York, Pa.; Dorothy Richardson, Flushing, N. Y.; Edna Lucille Ritts, Butler, Pa.; Marion Catharine Ruth, Easton, Pa.; Kathryn Elizabeth Sampson, Spangler, Pa.; Marion Crawford Schnebly, Clear Spring, Md.; Estelle Schaeffer, Nazareth, Pa.; Catharine Schnebly, Clear Spring, Md.;

Estelle May Schultz, Douglastown, N. Y.; Anna May Silverman, Hagerstown, Md.; Helen Wilkins Simpson, Huntingdon, Pa.; Martha Jane Slack, Williamsport, Pa.; Ann Katharyn Slagen, Frederick; Charlotte Lenore Smith, Altoona, Pa.; Frances Louise Soule, Newport, Pa.; Josephine S. Sowersby, Newcastle, Pa.; Dorothy M. Speck, Narberth, Pa.; Jane Steffey, Williamsport, Md.; Marian Rauch Stein, York, Pa.; Mary Isabel Stoker, Somerset, Pa.; Helen Elizabeth Stroh, Broomall, Pa.; Edith Thomas, Flushing, N. Y.; Pauline Ganley Thornton, Buckeystown; Effie Mae Warren, Lancaster, Pa.; Jane Corle Weisel, Bedford, Pa.; Virginia May Wineman, Greensburg, Pa.; Anna Grace Witt, Johnstown, Pa.; Ellen Lippy Zepp, Hanover, Pa.

Those who will receive the degrees of Bachelor Science are: Misses Judith Ault, St. Thomas, Pa.; Dorothy Elizabeth Coblenz, Middletown; Rose Keys DeHaven, Conshohocken, Pa.; Emily Elizabeth Fralich, Lancaster, Pa.; Catherine Mary Gruver, Parnassus, Pa.; Mary Gilbert Heist, Philadelphia, Pa.; Mary Effie Herbst, Mt. Wolf, Pa.; Elizabeth Kirk, Baltimore; Emma Flora Linck, Jenkintown, Pa.; Mirren Douglas Lockwood, Jersey City, N. J.; Rachel Bouve Mayhew, Tenaflly, N. J.; Martha Middleton, Wildwood Crest, N. J.; Effie Pearl Moore, Frederick; Dorothy Mae Myers, York, Pa.; Dorothy Wilder Stem, Philadelphia, Pa.; Helen Lucille Stoner, Scottsdale, Pa.; Dorothy Estelle Thomas, Washington, D. C.; Kathryn Wagner, Allentown, Pa.; Hanna Alice Yost, Norristown, Pa.

HISTORY OF FUNDAMENTALISM (Continued from page 2)

cal undergrowth in his mind. Surely there were enough reasons why any voter should not support Mr. Smith to render it unnecessary strategy to inflame the religious passions of the hill-billys of Kentucky, Tennessee, Mississippi, and Alabama, in order to secure their opposition to him. The Prohibition issue alone was sufficient on the merits of the case to justify a temporary transfer of political allegiance. But though Prohibition is a highly emotional subject, it has not the explosive power of religion so that the opponents of the first Roman Catholic candidate for the Presidency could not resist the temptation to use this devastating weapon.

But though the "History of Fundamentalism" is both interesting and valuable for contemporary readers in giving them a conspectus of the religious life of their time in the United States it will have an even greater value as a sourcebook for the historian of the future. Most of the documents from which its facts are drawn have either perished or are scattered so widely that it would be a Herculean task to assemble them. Here in this carefully documented work they will be of easy access to any one in the future who wishes to learn how the temporary resurgence of the backwoods' mind affected our civilization after the shakeup of the Great War. Perhaps it should be said that if the texts of the various declarations and affirmations made by various opposing groups had been given in detail, the value of the book for the historian would have been enhanced. However, the essence of every such statement is set forth and the atmosphere in which it was generated is recreated with skill.

A word should be said regarding the author's fairness. It was of course inevitable that the point of view of any one who could write such a work should be liberal. It is not unjust to the Fundamentalists to say that a detached attitude is impossible for him. He is by nature essentially a propagandist and those who disagree with him are enemies of the faith. He does not understand them and cannot believe in their sincerity. On the other hand, the sympathetic liberal has a great advantage as a historian. Since the life history of the individual recapitulates the life history of the race, in his own intellectual

development he has passed through the stage of culture represented by his Fundamentalist neighbor. He therefore understands him and while he may on occasion yield to impatience in dealing with him, in his higher moods he sees that he is no more to blame for his arrested mental development than for the color of his eyes or the baldness of his head. This is patent in the objectivity of Dr. Cole. Never is he harsh or censorious in attitude. He treats the declaration of the world's Christian Fundamentals Association with the same detachment that he would show in stating a proposition of Euclid.

This review began with the admission of a misgiving based upon the assumption that Fundamentalism is not now a vital issue. That is not altogether true. Fundamentalism will always be liable to a flare-up at any time until it has been rooted out of the social consciousness by education and then it will appear again in a higher form. A study of these illuminating and informative pages will afford a solemn warning against the validity of the assumption that there is any discharge in the war of enlightenment with unenlightenment.

OBITUARY

THE REV. GEORGE W. BEAVER

Rev. George W. Beaver, of Lisbon, Ohio, passed away May 14, having been in failing health since last February when he suffered an attack of influenza. The immediate cause of his death was pneumonia. He was born in the Miami Valley, O., one of four sons, two of whom, Chalmers W. and George W., entered the Christian ministry. After graduating from Heidelberg Seminary, Tiffin, O., in 1898, he was ordained and installed as pastor of St. Jacob's Charge. Thus began his only field of service and for 33 years he gave a fine example of what a long and faithful rural pastorate can accomplish. He was regarded as a strong preacher and an able pastor, and it was said that a happier mutual relationship between pastor and people than was evident in this field during these many years one could rarely find. Mr. Beaver was active in community service and was known and beloved over a large area.

Rev. L. J. Rohrbaugh, for many years a bosom friend of the deceased, was in charge of the funeral on May 17, and in accordance with the oft-expressed desire of Brother Beaver, the funeral address was based on the gospel he preached rather than upon the preacher who had entered upon his reward. Others who participated were: Revs. J. H. Steele, D.D., E. E. Engle, J. Cotton, and E. G. Klotz. A large company of members and friends attended the funeral service and the Church could not contain half the people. This faithful pastor is survived by his widow and one son, Dr. Paul Beaver, of Leetonia, Ohio.

SAMUEL M. COBLER

Samuel M. Cobler, of Appleton, N. Y., formerly of Bedford County, Pa., died in the Harrisburg, Pa., Hospital, Feb. 26, death being due to complications. He was born in Bedford County Mar. 3, 1864, and was a son of George N. and Catherine Cobler, deceased. He was united in marriage July 25, 1888, with Rebecca Means, of Bedford County. His widow survives, together with one son, Marl C., of Niagara Falls, N. Y., and two daughters, Mrs. H. G. Slothower, Dillsburg, Pa., and Minnie E., of Harrisburg, Pa.; also a brother, John, of Ellwood City, Pa. Funeral services were conducted Saturday, Feb. 28, with Rev. J. H. Dorman, of the First Church of Steelton, officiating. Rev. Mr. Dorman was a former pastor of Mr. Cobler's. Interment was made in the East Harrisburg Cemetery. Mr. Cobler was a lifelong member of the Reformed Church and also a friend and reader of the "Messenger."

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